ŚRĪ LALITĀ TRIŚATĪ BHĀṢYA

OF

SRĪ SANKARA BHAGAVATPĀDA



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With an Introduction, Śri Vidyā Dīpika

&

English Translation

By

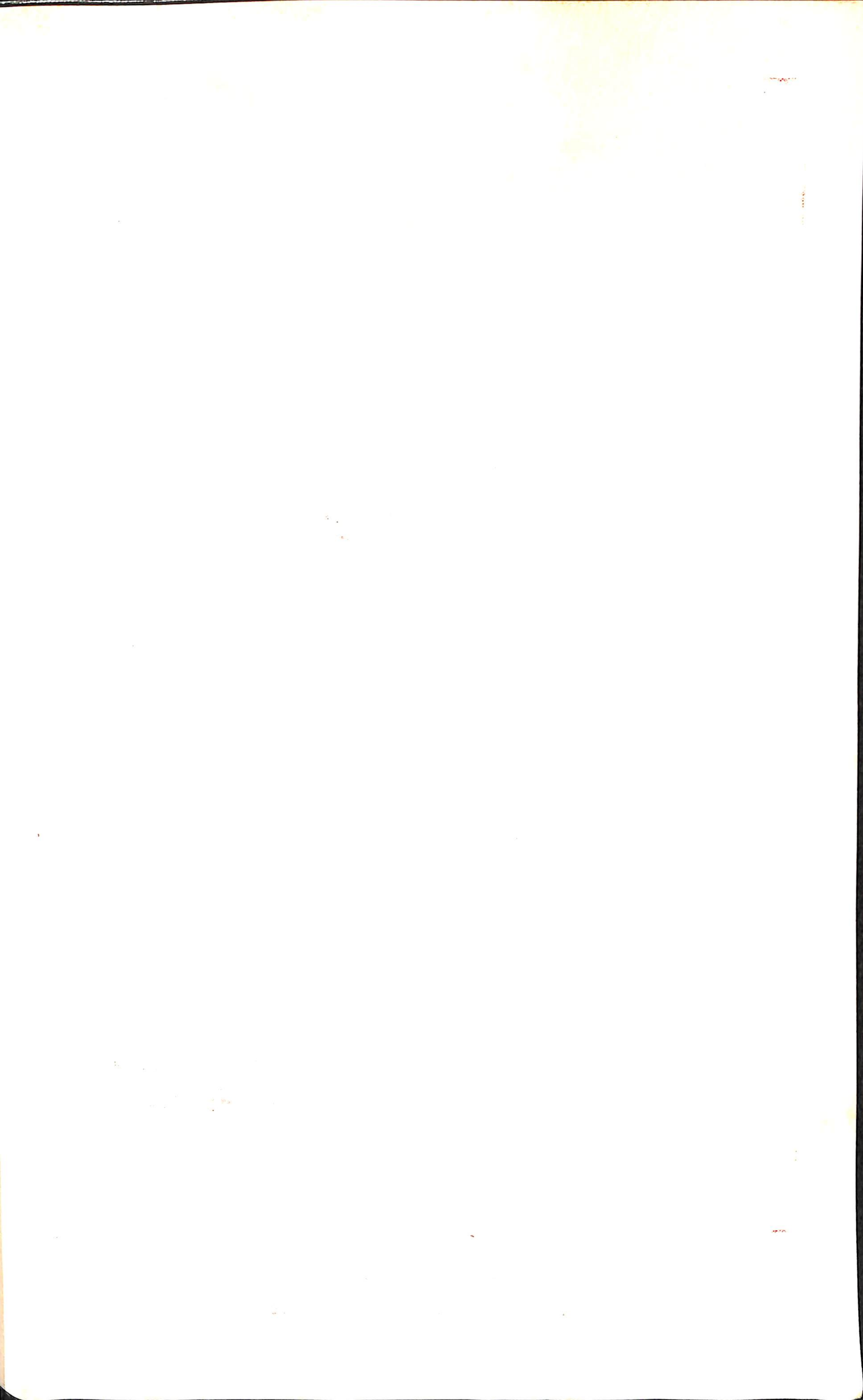
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KANCHI KAMAKOTI PEETAM

समर्पणम्

1. श्री कामकोटि पीठाधि नाधाय गुरुमूर्तये
   श्री चंद्रशेखरेन्द्र श्रीस्वामिने योगिनेनमः ।।१।।

2. श्रीमच्छंकर देशिकेन्द्र गदितं भाष्यम् त्रिशत्यापरा
   शक्तेर्नामरहस्य बोधकमिमं ग्रंथं मयांग्लीकृतम्
   कामाक्षी प्रतिरूपकाय भवते साक्षात्तपीमूर्तये
   सर्वार्ति क्षापणैक दीक्षित दयाध्यक्षाय भक्तयार्पये ।।२।।

3. स्वामिन् नामनि कुत्रचिद्विलिखितं वाक्यंमदीयंपुरा
   श्रुत्वास्मिन् करुणाकटाक्षमधुरं वीक्ष्याऽकृथाः मत्कृतिं
   पात्रं त्वत्करवारिजे विनिहितुं तेनास्मि धन्यः पुमान्
   मान्यं मां कुरु चंद्रशेखर! पराशक्तेः कराब्जेऽर्भकम् ।।३।।

4. भैषज्येऽह् मलौकिकेऽकृतमति स्सत्यं भिषग्वल्लभः
   त्वं संसार महारुजामसि सुधारोचिः कलासेखरः
   सामर्थ्यं भवदग्रतो मम कियत् क्षेपैरपांङावलैः
   स्पन्दै स्सेचय शीतलैः कृतिमिमां स्वीकृत्यमामाधरैः ।।४।।

श्री श्री श्री

इत्थं

सविनय प्रणामः

चागंटि सूर्यनारायण मूर्ती.

OM

I bow to the Lord of Srī Kāmakoti Pīṭham, Srī Chandraśekharendra Swāmi, the Great Yogi, the Guru incarnate. This work an English translation of mine, of the Bhāṣya, propounded by the greatest of precep tors, Sri Śankara Bhagavat Pūjya Pāda, revealing the secrets of the three hundred names of the Divine Mother, I dedicate, with faith and devotion to you, the embodiment of penance the fountain - head of grace directed to dispelling all forms of suffering, the counter - part of Sri Kamakshi.

Lord, You have heard from me so patiently, what I have written in this work here and there and with your sweet and kind glances found it fit to be placed in your tender hands. Thus I am blessed amongst mortals. Pray make me a babe of the Divine Mother, worthy of Her caressing lotus hands.

I am an ignorant, un-cultured physician; while you are truly the greatest of physicians to cure this immense disease of Samsāra. What is my competence with reference to Yours? - O! Lord, who wears, the Orb radiating immortality all round, - Pray bless me with words of acceptance, bathing this work of mine, with your cool refreshing glances.

SRĪ SRĪ SRĪ

with reverential Praṇāms

Chaganti Suryanarayana Murthy.

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C. SURYANARAYANA MURTHY

Abbreviations

Br. U.	Bṛhadāraṇyakopaniṣad
Ch. U.	Chāndogyopaniṣad
Tai. U.	Taittirīyopaniṣad
Bh. G.	Bhagavadgīta
Mu. U.	Mundakopaniṣad
Br. S.	Brahma Sūtra
Ke. U.	Kenopaniṣad
Sve. .U.	Svetāśvataropaniṣad
Nr. T. U.	Nṛsimha Tāpinīupaniṣad
Sṛ.	Śruti
AI. U.	Aitāreyopaniṣad
Kaṭh.U.	Kaṭhopaniṣad
Br. Pu.	Brahmānda Purāṇa
Tri. Ta. U.	Tripura Tāpinī Upaniṣad
Mān. U.	Māndūkyopaniṣad
Kau. U.	Kaulopaniṣad

INTRODUCTION

The Prastāna Trayā with the commentaries of Śrī S'ankara Bhagavat Pāda are the corner stones that encompass the Hindu religious thought. They not only incorporate the philosophical theory of Advaita Vāda, compared to which modern scientific concepts such as 'curvi-linear space', and 'waves of probability' are child's play in the exercise of intellect, but also present a blueprint for the conduct of human lives in consonance with the Advaita Vāda. They are the authoritative bases for the theory and practice of Hindu religion. Hinduism being the oldest of religions and most catholic, has within its frame-work various points of view, which are essentially in harmony with the main tenets of Hinduism. But these viewpoints may appear contradictory to the unwary.

There was probably such a crisis of confusion in the pre-Puranic history of Hinduism. The non-Vedic religions like Jainism and Buddhism have had their hey-day and were showing signs of decay. The ritualistic Pūrva Mīmāmsakās were probably exercising an unduly large influence on Hindu religious thought. There appears to be some conflict and confusion between the teaching of Vedas and Āgamas. All this most likely contributed to a state of ferment and confusion in the minds of the devout Hindus. The time was therefore ripe for the birth of great seers and Ācāryas, who could clear the cobwebs of doubts and re-crystallize Hindu religious thought and establish Upaniṣadic religion. Such Avatārs were Śrī Vedavyāsa, the author of Triśati and Śrī Śankara Bhagavatpāda, its commentator.

When one peruses great works on Vedānta, such as Vivekacūdāmaṇi etc., one meets with numerous sayings like–

वस्तुसिद्धिविचारेन न किंचित् कर्मकोटिभिः

vastu siddhi vicārena – na kincit karma koṭibhi. —

Brahman can be realised only through discrimination; Even a million deeds cannot achieve this even to the slightest extent.

वदन्तु शास्त्राणि यजन्तु देवान्
कुर्वन्तु कर्माणि भजन्तु देवान्
आत्मैक्यबोधेन विनापि मुक्ति
र्नसिध्यति ब्रह्मशतान्तरेपि

Vadantu sāstrāṇi - yajantu devān
kurvaṇtu karmāṇi - bhajantu devān
atmaikyabodhena vināpi muktir
nasidhyati brahmaśatāntarepi.

One may recite Sastras, sacrifice to Gods, do rituals, worship Gods, yet without the knowledge of the unity of Brahman, liberation does not result even in 100 aeons.

ज्ञाना देव तु कैवल्यम्

Jnānā deva tu kaivalyam

Kaivalyam or Mokṣa is only through Jñāna or knowledge. By these, the unwary may be led to believe that, mere intellectual exercise, - a momentary mental grasp only of the meaning of Mahāvākyas like — "अहं ब्रह्मास्मि Aham brahmāsmi" — I am Brahman" - leads to Kaivalya, requiring no other agency. If it is so simple, most of us should be Jīvanmuktas and ślokas like—

मुक्तिर्नो शतकोटिजन्म सुकृतैः
पुण्यैर्विना लभ्यते

Muktīrno sata janma koṭi sukṛtaih
puṇairvinā labhyate"—

Liberation cannot be obtained except through meritorious good deeds of hundreds of series of births-becomes irrelevant. The fact is Mukti is the total removal or elimination of avidya by vidya or jñāna, culminating in the realization of Universal Awareness or Ultimate Reality i. e. Brahman.

Mukti or Mokṣa is defined by Srī Sankara as —ब्रह्मैव हि मुक्त्यवस्था brahmaivāhi muktyāvasta — The state of

liberationis Brahman alone. This is very clearly described in his commentary on Brahmasutra 1-3-19 as follows :—

यदविद्याप्रत्युपस्थापित मपरमार्थिकं
जैवं रूपं कर्तृत्वभोक्तृत्वरागद्वेषादि दोषकलुषितं
अनेकानर्थयोगीतद्विलयनेन तद्विपरीत मपहृत-
पाप्मत्वादिगुणं पारमेश्वरं स्वरूपं विद्याया
प्रतिपद्यते; सर्पादिविलयनेनेव रज्वादौन्.

Yadavidyā pratyupastāpitam aparamārthikam
jaivam rūpam – kartṛtva bhoktṛtva rāga dveṣādi
doṣa kaluṣitam anekā narthayogī tadvilayanena
tadviparitam apahata pāpamatvādi guṇakam
pārameśvaram svarūpam vidyāyā pratipadyate;
sarpadi vilayaneneva rajjvādin. —

The form of Jīva established in avidya – Ignorance - is essentially unreal. He is made impure, by being the doer and enjoyer, by love and hate, and is the source of many evils; when this form disappears, his opposite, the form of Pamameśvara with the attributes of sinlessness etc., results through vidya or Jñāna - enlightenment, just as rope only remains when the illusion of snake disappears.

When the term avidya should include all, from the sublimest that the mind can conceive, including itself, to the grossest toe-nail of the body, it is not very difficult to imagine what is meant by its total elimination. It requires not only very severe mental and physical discipline but also divine Grace since She alone is - कर्मफलप्रदा Karma phalaprada - the giver of fruits of action. It is clearly stated that the competence to pursue this 'Jñāna' is – विवेकिनो विरक्तस्य शमादिगुणशालिनः मुमुक्षो रेव ब्रह्मजिज्ञासायोग्यता मता – Vivekino viraktasya Samādiguṇaśālinah mumukṣo reva brahma jijnāsayogyatā mata - Having discrimination, renunciation and the other six good attributes such as peace and an intense desire for liberation are the necessary attributes of onewho can contemplate Brahman.

To crown all, it is mentioned — मोक्षकारणसामग्र्यां भक्ति रेव गरीयसी Mokṣakārana sāmagryām bhakti reva garīyasi, स्वस्वरूपानुसंधानं भक्ति रित्याभिधीयते svasvarūpānusandhānam bhaktirityabhidhīyate - The greatest of the agencies of liberation is devotion - to meditate upon the unity of individual self and Universal Self is known as Bhakti. The aspirant of Advaita while he pursues the path of Jnānagoes through the process of Sravaṇa or Hearing; Manana or cogitation and Nididhyasa or meditative contemplation leading to the realization of the underlying truth of Mahāvākyas like अहं ब्रह्मास्मि Aham Brahm Āsmi - I am Brahman; and while he pursues the path of 'Upāsana', goes through "Mantrapurascarya", 'Antaryāga' and 'Bahiryāga' to realize the oneness of his own self and 'Brahman'.

So, it will be clear that both 'Jñāna' and 'Bhakti' are essential to lead the aspirant to the 'Advaitic' goal and are in no sense mutually exclusive or contradictory. On the other hand, they are essentially complementary.

Every aspirant who is not a 'Jīvanmukta' is more or less under the influence of 'avidya', depending upon the progress he has made towards his goal; and in that state, he has to contemplate on his goal as 'Parabrahman', and propitiate it as 'Paradevata', every moment of his life. Śrī Bhagavatpāda states in Sūtra Bhāṣya that Brahman is उपास्य Upāsya - to be worshipped - as Sopadhika - with limitation as long as 'avidya' is present. Not only that; even Śrī Bhagavatpāda who was an Avatār and Jīvanmukta, has praised in so many 'Stotras' deities like 'Śiva', 'Śakti', 'Viṣṇu', 'Nṛsimha' and others, that it shows that even 'Jīvanmuktas worship Devatas, if not for themselves, at least to set an example to ordinary aspirants. It is for the same reason that great ones like 'Rāmakrishna Paramahamsa' and Ācaryas of 'Kāmakoti' and 'Śringeri' worship Paradevata in various forms. It is even mentioned that Śrī Rāmakrishna having realized Advaitabhāva, yet preferred to be a Bhakta of 'Sri Bhavatārini'. Hence, 'Upāsana' and 'Jñāna' are the two wings of Jīva to soar high and enter into, and become one with 'Paramātman'.

'Śrī Lalita Triśatī Stotra' is one of the great poems in praise of Paradevata as Śrī Lalita, found in Śrī Lalitopākhyāna of Brahmāṇḍa Purāṇa. Although the authorship of Brahmāṇḍa Purāṇa is attributed to Śrī Vedavyāsa, this Stotra, it is stated, was composed by the Divine Primordeal parents Śiva and His consort Parvati, themselves. It is mentioned in Lalitopākhyāna that Agastya, in spite of his great austerities, penance and worship of Śrī Lalita, still felt a sense of spiritual want and void and begged of his Guru Hayagrīva, holding on to his feet for three long years, to intercede with Śrī Lalitā to grace him with spiritual fulfilment - पर्याप्ति 'Paryāpti'. Having witnessed the Guru and Śiṣya in that state and greatly impressed by the devotion of Agastya, Śrī Lalita, along with Śrī Kāmeśvara, revealed Herself to Hayagrīva and commanded him to convey to his disciple the secret Triśatī Stotra composed by Herself and Her spouse. She assured him that the fulfilment, his disciple so deservedly needed, can be achieved only through this Stotra. Hayagrīva was overwhelmed with joy at the vision of Śrī Śiva and His consort for which, even 'Trimūrtis' strive hard. He told Agastya how blessed he was in having such a devotee whose intense devotion alone was instrumental in granting him (Hayagrīva), a vision of Śrī Lalita and Her consort. He thereafter, at the behest of Śrī Lalita conveyed to his disciple, the 'Triśati' of most secret nature, whose mere recollection results in the fulfilment of the heart. He then mentioned how twenty names were composed with each of the fifteen letters of पंचदशी मंत्र 'Pancadaśi' Mantra to complete the three hundred names of Triśati. He warned him that these are not mere names but at once both Mantra and Nāma. Thereafter, he conveyed to his disciple Agastya, the three hundred names of "Triśati."

Śrī Lalitā Triśati Bhāṣya by Śrī Sankara Bhagavatpāda is one of his great commentaries, comparable to his one of 'Brahma Sutras' in bringing into play his Encyclo-

paedic erudition, his incisive intellect and his persuasive argument to illumine the sacred text. In fact, out of his infinite kindness, विस्तारितां बहुविधां बहुभिः कृतां च टीकां विलोकयतु मक्षमतां जनानाम् 'for the benefit of those who cannot understand the various extensive commentaries of Triśati by many authors, he avows to compose his commentary सर्वपदयोग विवेकभानुम् 'which illuminates like the sun the significance of every word and its use in that great poem'. The reader of this commentary feels that Śrī Bhagavatpāda has more than fulfilled his promise. While the Sūtra Bhāṣya is an elaborate argument advanced to convince even the disbeliever about the metaphysic of Advaita, the "Triśatī" Bhāṣya appears to be a later condensation of Prasthānatraya Bhāṣya containing profuse quotations from all the above three, mainly addressed to the Upāsaka. In this commentary, Śrī Bhagavatpāda in an authoritative manner explains the doctrine of Advaita with reference to Upāsana and clears a number of doubts and apparent contradictions, and establishes the supreme significance of Bhakti and Upāsana, in Advaita Sādhana.

The object of worship in Triśati is Paradevata and Paradevata is Parabrahman Herself established by Advaita Siddhānta. Śrī Bhagavatpāda stresses this fact at a number of places; अखण्ड सच्चिदानंद स्वरूपा - परदेवता 'Akhaṇḍa Saccidānanda Svarūpā - Paradevatā'. Paradevata has the form of Infinite existence, knowledge, bliss (name 40.) आनन्दविग्रहवती "Ānanda Vigrahavati" Her form is bliss only (Name 3). कूटस्थचिन्मात्रशोधिततत्त्वंपदार्थरूपा "Kūṭastha Cinmātra S'odhita Tatvam Padārtha Rūpā" - She is pure basal consciousness having the form of conclusion resulting from examining the entities 'Tat' and 'Tvam' (Name 53).

परमानन्दरूपा मुक्तिः "Paramānandarūpā Muktih" - She is liberation having the form of ultimate bliss. (Name 99)

असंगोदासीनज्ञानस्वरूपा "Asanga - Udāsīna Jñāna Svarūpā" – She is uninvolved passive consciousness. (Name 47)

सर्वेषां आत्मरूपतया प्रतीतमानम् "Sarveṣam Ātma Rūpatayā Pratīyamānam', - She manifests as self in all (Name 124).

लक्षणैः स्वरूपतटस्थनामकैः उज्वलम् शोधितं शुद्धमंगल स्वरूपम् "Lakṣaṇaih Svarūpa, Taṭastha Nāmakaih Ujvalam, Sobhitam Suddha Mangala Svarūpam" – She is the pure auspicious form shining with the attributes of स्वरूप Svarūpa i. e. सच्चिदानन्द Sacchidānanda and तटस्थ Taṭastha, i. e. passive with reference to the Jagat. (Name 69)

आत्मनः मोक्षस्वरूपत्वेन चतुर्विधक्रिया फलत्वाभवदिति "Ātmanah Mokṣa Svarūpatvena Caturvidha Kriyā-phalatvā bhavaditi" She being the form of liberation, cannot be any of the four kinds of results of a causal act. (Name 191)

घटादिवस्तुषु सच्चिदानन्दप्रतीत्या व्यवहारकालेपि प्रपञ्चकारणं ब्रह्मानुस्यूततया भासमानं जगत्कारण मिति सिद्धान्तः । अनेनाचेतन परिणाम आरम्भादिवादाः निष्प्रमाणतया युक्त्याद्याभासकत्वेन निरस्ता वेदितव्याः "Ghaṭādi Vastuṣu Saccidānanda Pratītyā - Vyavahāra Kālepi Prapanca Kāraṇam, Brahmānusyūtatayā bhāsamānam Jagatkāraṇamiti Siddhantah - Anena Acetana Pariṇāma, Ārambhādi Vādāh Niṣpramāṇatayā - Yuktyādyābhāsakatvena Nirastā Veditavyāh". It is established that every created object such as a pot during the time of its existence is known to have attributes of 'Saccidānanda'; She shines through and through all these as its cause. By this are rejected other theories about Jagat such as "Acetana" "Pariṇāma" and "Ārambha" which are not backed by any authority but only appear to be reasonable without really being so (Name 203).

बाह्यकारण मनपेक्ष्य ऊर्णनाभ्यादि दृष्टान्तत्व प्रदर्शनेन चेतनस्य अभिन्ननिमित्तोपादानप्रदर्शनोक्तेः " Bāhya Kāraṇamanapekṣya Ūrṇa Nābhyādi Dṛṣṭāntatva Pradars'anena Cetanasya

Abhinnanimittopadana Pradars'ana Ukteh" - Like the spider that creates a web out of its own body, without the help of any outside agency, She is the inseparable, efficient and material cause of Jagat. - (Name 49.)

शब्दप्रवृत्तिनिमित्त जातिगुणक्रिया षष्टयर्थाना मत्रसम्बन्धो नास्ति कार्यत्वकारणत्वघट कोपधिविरहितत्वेन तद्वाचकशब्दैः विषयीकर्तु मशक्यत्वात् तदुभयविधया अनिर्देश्या "Sabda Pravrtti - Jāti - Guṇa Kriyā Ṣaṣṭyardhānām Atra Sambandho Nāsti"- "Kāryatva, Kāraṇatva – Ghatakopādhi virahitatvena Tadvācaka Sabdaih Viṣayīkartum Aśakyatvāt Tadubhaya vidhayā Anirdeśyā. She is unrelated to speech, function, cause, kind, quality, action or possession; not possessing a limitation that can produce a causal state - Kāraṇa कारण or its consequent result 'Kārya' - कार्य these two words cannot function in Her case. Hence, She is indefinable by either of them." (Name 24.)

केवल चिन्मात्र निरुपाधिकवस्तुनि व्यष्टिजात्यादीनां लक्ष्यतावच्छेदक धर्माना मभावे लक्षणागम्या "Kevala Cinmātra Nirupādhika Vastuni Jātyādīnām Lakṣyatāvachchedaka Dharmānām Abhāve Lakṣanāgamyā" Being pure consciousness only, without limitation, devoid of individuality, kind, etc., which are attributes accessible to the function of speech, i. e. Lakṣana such as जहदजहद् 'Jahad - Ajahad' or भागत्याग Bhagatyaga, She is beyond such functions of speech. (Name 92).

सर्वेषां वेदान्तानां तात्पर्यविषयतया अखण्ड चैतन्येति सिद्धान्तः "Sarveṣām Vedāntānām - Tātparya Viṣayatayā Akhaṇḍa Caitanyeti Siddhāntah" - It is established that She is the infinite Awareness, the purport of all Vedanta. (Name 224.)

सकलागमैः नातःपरं किञ्चिदस्तीति निश्चयपूर्वकं स्तुता "Sakalāgamaih Nātahparam Kincidastīti Niścayapūrva

kam stutā" All Vedās and Purānās with certitude praise that nothing else exists except Her." (Name 223).

But Śrī Bhagavatpāda stresses that Brahman is both सगुण Saguṇa and निर्गुण Nirguṇa and that it was also the deli - berate intention of the author of Triśati expressed in this Stotra; चकारः निर्गुणब्रह्मणोपि सगुणब्रह्मविशेषणसमुच्चयपरः सर्वत्रापि द्रष्टव्यः "Cakārah Nirguṇa Brahmaṇopi Saguṇa Brahma Viśeṣaṇa Samuccayaparah Sarvatrāpi Draṣṭavyah". Caused by Śri Hayagrīva in this poem "Triśati" denotes that altho-ugh Brahman is Nirguṇa, He is also Saguṇa. Wherever Ca is found, it has to be interpreted in this way. (Name 22)

Śrī Bhagavatpāda mentions that Paradevatā assumes a form to bless the devotees; भक्तानुग्राहकविग्रहवत्तां विना देवताया बुद्धा वनारोपेण सगुणोपासन मनुपपद्यमानम् - मन्त्रप्रकाशितदेवाः विग्रहवन्तः अङ्गीकर्तव्या इति प्रतिष्ठापितम् "Bhaktānugrāhaka Vigraha Vattām vinā Devatāyā Buddhavanāropeṇa Saguṇopāsana manupapadyamānam - Mantra Prakāśita Devāh Vigrahavantah Angīkartavyā Iti Pratiṣṭhāpitam. If the deities do not possess forms to bless their devotees they will be beyond the mental grasp of their devotees and Saguṇopāsanā becomes impossible. Hence, it is established that Gods illumined by Mantra have images". (Name 151)

Yet he mentions that the devotee's mental attitude should be oneness of his self and the object of his devotion which is Paradevatā Herself. यदि गुणाना मारोपितत्वेन तत्सङ्कीर्तनस्य भेदबुद्धिसमये तत्कृपाप्राप्ति हेतुत्वेन आवश्यकत्वम् । तथापि तदपवादपुरस्सरं शुद्धचैतन्याभेदध्यानरूपमुख्य भजनं मुख्य मेव । "Yadi Guṇānām Āropitatvena Tatsankīrtanasya Bheda-buddhi Samaye Tat Kṛpā Prāpti Hetutvena Āvaśyakatvam; Tathāpi Tadapavāda Purassaram Śuddha Caitanyābheda Dhyāna rūpa Mukhya Bhajanam Mukhya Meva" - Since attributes are ascribed to Her, their recitation is necessary to secure Her Grace when a devotee feels he is different

from Her. But still, it is here stressed that the devotee must meditate only on his oneness with pure Awareness in worship". (Name 3)

When She is worshipped with that attitude She confers on him liberation सद्गतिदायिनी; परदेवतास्वरूप मेव मुक्तिः स्वरूपतया सद्गतिः । तदावरकाज्ञानाभिभवेन स्वरूपानंद मभिव्यञ्जयतीति दायिनी "Sadgatidāyinī ; Paradevatā Svarūpa Meva, Muktih ; Svarupatayā Sadgatih, Tadāvarakā jnānābhibhavena Svarūpānandam Abhivyanjayatīti Dāyinī- "The form of Paradevatā, being only liberation, is the true goal. She confers this by dispelling the enveloping ignorance of the devotees resulting in the bliss of self." (Name 222).

भेदबुद्धिमात्रसंपादित ईश्वरैक्यायोगभ्रमं निवर्तयति "Bheda Buddhi Mātra Sampādita Īśvara Aikyāyoga Bhramam Nivartayati" - "She dispels the illusion of not being one with Īsvara, which is acquired by the sense of separateness." (Name 45)

विस्मृतकण्ठगत कनकभूषणवत् प्राप्ताप्राप्तिरूपतया लब्धुं योग्या "Vismṛta Kanṭhagata Kanaka Bhūṣaṇavat Prāptāprāpti Rūpatayā Labdhum Yogyā" - "Like the forgotten gold ornament round our neck, She is ever with us but lost to us in our stage of forgetfulness; but we have Her when the ignorance is dispelled." (Name 78).

दुःखनिवारकत्वेन अभयं करोति "Duhkha Nivārakatvena Abhyam Karoti" - She by preventing woe dispels fear. (Name 279).

अतिनिकृष्टानां तिर्यगादीनां सिद्धिं मुक्तियोग्यताहेतुज्ञानादिसंपत्तिं ददाति "Atinikṛṣṭānām Tiryagādīnām Siddhim Mukti Yogyatā Hetu Jnānādi Sampattim Dadāti" - Even to the meanest animal She grants fulfilment in the form of a wealth of knowledge and other agencies which lead it to liberation. (Name 187)

मानुषानन्दादिब्रह्मानन्दपर्यन्तानि फलानि आनन्दस्वरूपाणि ददाति "Mānuṣa Ānandādi Brahmānanda Paryantāni Phalāni Ānanda Svarūpāni Dadāti" – She grants all gradations of bliss from Mānuṣānanda to Brahmānanda. (Name 240)

स्वकीयपुण्यादि तारतम्येन बुद्धिशुद्धि भेदात् प्रतिभाति "Svakīya Puṇyādi Tāratamyena Buddhi Śuddhi Bhedāt Pratibhātī" – She manifests according to the difference in the purity of minds of devotees depending on the grade of their righteousness. (Name 290)

चिरकालोपासिता सती पुरुषार्थान् अप्रार्थ्यमानापि स्वयमेव ददाति "Cirakālopāsitā satī Puruṣārthān Aprārthyamānāpi Svayameva Dadāti". If worshipped over a long time She Herself unasked grants the objects of life. (Name 260)

सैव तदनुगुणविषयेच्छोत्पादनेन तत्साधनानुष्ठायिता सती तत्फलकामनां पूरयति । "Sa Eva Tadanuguṇa Viṣayecchotpādanena Tatsādhanānuṣṭhāyitā Satī tat phala kāmanam Pūrayati" She alone creates the proper desire and induces the devotees to properly effort for it and fulfils those desires. (Name 43)

The relation between Her and Her Mantra is very elaborately brought out in this commentary of names beginning with 'Hrīm' which are sixty in number. वाचकत्वेन, लक्षकत्वेन वा लक्ष्यपदार्थरूपेणवा वाच्यवाचकयो रभेदेन अस्याः अस्तीति "Vācakatvena Lakṣakatvena Vā Lakṣya Padārtha Rūpeṇa vā Vācya Vācakayo Rabhedena Asya astīti". "Being the expression and significance of 'Hrīm' and also its goal, She and Hrīm are one." (Name 88)

मन्त्रदेवतयो रभेदेपि अर्थनिष्ठमहिमा तद्वाचकपदे अदृश्यमानत्वात् वाचकपदस्य आधारो भवति "Mantra Devatayo Rabhedepi Artha Niṣṭhā Mahimā Tadvācakapade Adṛis'yamānatvāt

Vācakapadasya Ādhāro Bhavati" — Although there is no difference between Mantra and its presiding Deity, yet because the power inherent in the meaning of the Mantra not being found in the letters that express Her, She is the basis for their existence. (Name 66)

अन्तर्याग बहिर्याग महायाग प्रकारैः पूजिता "Antaryāga Bahiryāga Mahāyāga Prakaraih Pūjitā" - "She is to be worshipped according to the ritual of "Antaryāga", "Bahiryāga" and "Mahayāga" (Name 27)

यदा भक्तिपार्थक्येन मन्त्रविशेषेषु भवतीति योगवेदमार्गरहस्यम् न वाग्जल्पाद्यवकाशः "Yadā Bhakati Pārthakyena Mantra Viseṣesu Bhavatīti Yoga Veda Mārga Rahasyam Na Vāgjalpā dyavakāsah" - 'When Bhakti becomes many-sided it results in many Mantrās. This is a secret of Veda and Yoga. There is no place here for argument.' Name 98)

Under Name 28, Sri Bhagavatpāda elaborately describes समाधि "Samādhi" the culmination of Patanjala Yoga, with its various stages, a necessary component in he worship of Paradevatā. He vouchsafes to us इदंच भरद्वाजादीना मस्तीति पुराणादि प्रमाणवेद्य मस्माकम् "Idam ca Bharadwājādīnām Astīti Purānādi Pramāna Vedyam Asmākam" - "We know from Purāṇās that Bharadwāja and others had this experience".

His description of the heart and great vessels in his commentary on name 243 appears more like a page from an Anatomy text book. It makes one wonder how Srī Bhagavatpāda, the author of Māyāvāda who is supposed to have set his face against all Karma Kāṇḍa could give such an exact and detailed description of the heart and its surroundings in the sacrificed animal. Here we find a detailed description of the seat of consciousness in the body in its various states such as wakeful, dream

and dreamless sleep and how they are produced. It is a neat and concise exercise in physiological psychology indicating the relationship between the self and the body with reference to Yoga

Under Name 19 he rejects the Mimāṃsaka School of thought and under name 24, he counters the Sānkhya, Kānāda and Bhāgavata Schools. Incidentally, under Name 15, he gives us a glimpse of the acrimony and distortion of argument in philosophical discussions in his days.

In the commentary on Name 61 and 164, the reader notices how the words open up their innermost secrets to Śrī Bhagavatpāda.

His description of the insect "Harigopa" while commenting on the name 180, आर्द्रमघा वर्षासूद्भवा अष्टपाद रक्तवर्णमृद्वंगाः कीटविशेषाः "Ārdra, Magha, Varṣāsūdbhava Aṣta Pāda Rakta Varṇa, Mṛidvangah Kīta Viśeṣah" - It is a kind of insect born in the rainy season when the sun is in constellations of Ārdra and Magha, which has a soft body, blood-red in colour and has eight legs." This shows his great powers of observing Nature. While commenting on a number of Names, Śrī Bhagavatpāda stresses on the importance of Guru or Preceptor in worship or Upāsanā. अर्थ्यते याच्यते गुरुं प्रतीत्यर्थः "Arthyate, Yācyate Gurum Pratītyardhah" - It has to be sought from Guru or Preceptor. (Name 71)

यथागुरुसंप्रदायं श्रीचक्रादौ मूलदेवता पूजनीया "Yathā Guru Sāmpradāyam Śrī Cakrādāu Mūla Devatā Pūjanīyā"- "The original Deity is to be worshipped in Śrī Cakra etc., according to the tradition of Gurus." (Name 95)

ह्रीङ्कारेण गुरुमुखोद्गतेन वेद्या वेदितुं योग्या "Hrimkārena Gurumukhōdgatena Vedya veditum Yogyā" She is fit to

be known by "Hrīm" uttered i. e. initiated by Guru." (Name 97)

गुरूपदिष्टमन्त्रदेवतात्मकतया पुरुषार्थान् प्रापयति "Gurūpadiṣṭa Mantra Devatātmakatayā Puruṣārthan Prāpayati"- "She confers the objects of life in the form of the Deity of the Mantra initiated by the Guru."

A curious feature of this commentary is that there is not the slightest support here for the Vāma or Kaulācāra. This seems to be deliberate because Śrī Bhagavatpāda is well-known for his cleansing the Hindu religion from its unhealthy appendages and establishing it in its pristine glory.

There are many components of worship (Upāsana) such as Mantra, Japa, Homa, Antaryāga, Bahiryāga etc. according to the traditions of the Guru. The reader is referred for greater detail of some of these to the introduction and the commentary on Śrī Lalitā Sahasranāma by the author. Vedas are full of great Mantras like Śrī Pancākṣari etc. The Pancadasī Mantra which is the basis for Triśati is a supreme Mantra which is Para Devata Vācaka. Thousands of Hindus are initiated to its Japa in the worship of the Ultimate as Mother just as they are initiated to Gāyatrī. It appears that all the four castes of the Hindu fold are competent to be initiated to it. This Mantra was originally initiated to Śri Agastya by Śri Hayagrīva, an Avatar of Viṣṇu. There are a number of interpretations of this Mantra such as the commentaries on Tripurā Tāpini Upaniṣad and Brahmavidyā Vilāsa by Śrī Bhagavatpāda. Śrī Agastya himself has explained in his "Śrī Vidyā Dīpikā" the full significance and excellence of this great Mantra. This small commentary of Śrī Pancadaśī Mantra will be of great help in understanding its significance and following the commentary of Śrī Bhagavatpāda on Triśati. A free translation of Śrī Vidyā Dīpikā is given below.

Bhagavān Mahā Viṣṇu in his Avatār as Sri Hayagriva is the embodiment of three Vedas, "Ṛg, Yajus and Sāma" with their multifarious branches. He is the treasure-house of all Mantras, his heart overflowing with waves of Infinite consciousness. He was approached by the great sage Agastya, the repository of all wisdom and penance, for knowledge about the Infinite power of consciousnes that has the form of solidified 'Saccidānanda.' But the secret knowledge that reveals the Ultimate, found in various places in the multitudinous branches of Ṛg, Yajus and Sāma and in many Upaniṣads is beyond comprehension; and yet, such comprehension alone reveals the Ultimate. Moreover, various Mantras appear to have only isolated single object of life, each, as their goal. Owing to the lack of unanimity in Āgamas, it is difficult to understand the significance of the conduct, ritual, and knowledge mentioned in them. Unless one understands these, it is not possible to know the Ultimate. Considering all the above, in answer to the seeking of Agastya, Bhagavān Hayagrīva initiated him to the Ultimate Srī Vidya because: It is the essence of every Sruti, Smṛti and Purāṇa; of all conduct, ritual, knowledge and practices mentioned in Āgama; it is very secretly revealed by great Ūpaniṣadic Mantras and texts of Yajus, such as गन्थद्वाराम्, अनन्तामन्तादधि, चत्वारि वाक्परिमिता पदानि, चित्रावसो "Ganthadvārām" "Anantāmantādadhi" - "Catvāri Vāk Parimitā Padāni" "Chitrāvaso"; – It is very secretly taught by texts, weapons, Upaniṣads, and Mantras of the branches of the Ṛg Veda such as रहम् रुद्रेभिः पवमानः शतर्चन ' Raham Rudrebhih" "Pavamānah Satarcana" – It is also very secretly enlightened by varieties of "Sāma" such as श्रीनिधन हरिश्री निधानादिभिः यज्ञयज्ञीय, श्रवन्तीय, बृहद्रथन्तर, वामदेव्य, प्रतुर्द, पुरुषव्रत, ज्येष्ठसामादि स्तोभनीय 'Srī Nidhana Hari' Srīr Nidhanādibhih; "Yajna Yajnīya Sravantiya" "Brihatradhantatara," "Vāmadevya," "Praturda" "Puruṣavrata, Jyeṣṭa Sāmādi Stobhanīya". It is found in all Vedas, and is the essence

of all Vedas, Mantras, Brāhmanas and Upaniṣads. It confers revelation and realisation of Saccidānanda Brahman. It is of 15 sacred letters, each letter of which illumines its secret significance and is capable of securing every object of life revealing the desired objects actually. Śrī Hayagrīva initiated Śrī Agastya to this Ultimate Śrī Vidya beginning with 'Ka'.

Part I

Vāgbhava Kūta.

क Ka means She shines or She illumines; or the logas of words and their meaning; from the root 'Kan' to illumine.

ए E from the root इक् 'Ik' to remember or इन्ग् 'Ing' to study. It means, by it all Vedas and Sastras are remembered and studied.

क & ए combined mean, the intellect which repeatedly illumines.

I from the root 'ई' 'Ī' to spread, means प्रकृति Prakṛti; So क ए ई Ka - E - Ī together mean the extension of the intellect which repeatedly illumines.

In ल-ह्रीम् La–Hrīm, लहरी 'Laharī' pronounced as लह्री 'Lahrī' means "beyond senses"; according to Śruti परोक्षप्रिया इवाहि देवा: 'Parokṣa Priyā ivahi Devāh.' Gods like to be beyond the senses. (BR. U.)

'M' according to the root 'Mang' means measure or sound. Hence, क-ए-ई-ल-ह्रीम् Ka-E-I-La-Hrīm means that which enlightens by itself i. e. independently. By this, the constitution of supreme intellect enlightened by Brahman which is the result of achieving "Dharma" the first object of life is meant. This part of the Mantra is

known as वाग्भव 'Vāgbhava' because it is the causal power behind all verbal function. By this is mentioned the essence of Gāyatrī Mantra to which Brahmins are initiated. By revealing the Deity dear to the devotee through the entire verbal activity it signifies Ṛg-Veda.

Part II

'Kāmarāja Kūta'

ह Ha from the root हन "Han" to destroy; Ha means that which destroys the troubles of this world and the next i. e. She eliminates actual troubles through enemies and disease and other - worldly troubles, born of sinful deeds.

स Sa from सीयन्ते "Sīyante" means "enjoying". By 'स' 'Sa' is meant the enjoyment of the paraphernalia of all kings such as wealth, gold, vehicles, lands, etc.

क Ka from the root कम् 'Kam' to desire. क Ka means enjoyment of desired objects pertaining to sex such as perfumes, sandal paste and women, and hence it means as before the enjoyment of all desired objects of this world and the next. The three above letters combined form ह स क Ha-Sa-Ka.

ह Ha from the root हन्ग 'Hang' to attain; means 'attaining'. Hence, ह स क- ह means attainment of a multitude of desired objects eliminating all perils. ल-ह्रीम् La-Hrīm: Here लहरी La-hari means an abundance of the above. I means fame that spreads and shines on all sides of the world, from the root 'I' 'to shine.' A combination of ह स क ह ल ह्री 'Ha-Sa-Ka-Ha-La-Hri and ई 'I' formहसकहलह्रीम् HaSaKa-LaHrīm; by this are constituted the second

and third objects of life अर्थ 'Artha' and काम 'Kāma.' Hence, this part of the Mantra is called कामराजकूट Kāmarājakūta. By this is expressed the essence of Triṣṭup Chanda to which क्षत्रिया: 'Kṣatriyas' are initiated. Since Yajurveda contains rituals which are means to attain Artha and Kama, this Kamarāja-kūṭa is of the nature of Yajurveda.

Part III

'Sakti Kūta'

स, क, ल Sa, Ka, La means with कला Kala or limbs. She has for Her limbs the categories of reality, such as शिव 'Siva' or She possesses the sixtyfour arts; or it means She is all seeing.

ह्रीम् Hrīm is split into ह्रिग्+इ+इ HṚNG+I+I. From the route ह्रिग् 'Hṛng' to absorb, ह्री Hrī means the power of absorbing सकल Sakala i. e. जगत् Jagat; in Hrīm ई 'I' means, illuminates all Jagat from the root "Eyate" to illuminate, i. e. the power of creation that extends as cosmos, as its Ultimate dictator; Hence the combination ह्री 'Hrī' means the power that creates, preserves and destroys; or ह्री Hrī signifies annihilation of the entire प्रपंच 'Prapanca' Hence the combined ह्री Hrī and ई 'I' means She confers one-ness with the luminous Self which is beyond speech by making the entire Universe, body and senses fluid; Or, ह्री Hrī means the upward minute, brilliant flame of light near the seat of the Self in the great space महाकाश 'Mahākāsa' situated in the space of the heart, दहराकाश 'Daharākāsa' in the cavity of Lotus of the heart, as mentioned in नारायणोपनिषत् Nārāyaṇopaniṣat beginning with तस्यान्ते 'Tasyante' and closing with परमात्मा व्यवस्थित: " Paramātmā Vyavasthitah "

स, क, ल, ह्री Sa, Ka, La, Hrī. Here ई Ī means, from the root इष 'ish' to desire "most coveted one by all living forms from Brahma and Vishṇu to the merest twig i. e. Supreme unbroken bliss". म् M is the word that follows sound or Nāda. By it is meant प्रमिति 'Pramiti' the truest experience of the above; it expresses the power of consciousness of Parabrahman the Ultimate reality. Nāda is the gross form of pure Awareness, the power of conciousness which is beyond all Nāda, including Ūnmanī Nāda and hence is beyond speech and mind. म् M also signifies नाद Nāda. It means She is one with everything as the conscious power in 'Nāda or sound'. It illumines the blissful experience of the Supreme reality. In this, all cosmos or Prapanca is created. This is of the nature of रुगनुष्टुप्छन्द 'Ruganusṭup chanda'. So the meaning of सकलह्रीम् 'Sakala Hrīm' is that She is the conscious power of Nāda that illumines blissful experience of the supreme reality that presides over all categories of reality and who is like the light that is situated in the space of heart, in all beings. This part is known as शक्तिखण्ड 'Sakti Kanda' because this stresses the importance of the control of the movements of the mind. Here is mantioned and referred, the blissful experience of नाद लय योग Nada Laya Yoga the means by which liberation is attained. This is the essence of जगतीछन्द Jagatī Chanda to which वैश्या: Vysyas are initiated. Since music is essentail to Sama Veda and mind merges in sound or Nada, and the yoga of merging of sound is indicated in this Kūṭa, this Kūṭa is of the nature of Sāma Veda.

The meaning of complete Mantra - क-ए-ई-ल-ह्रीम्-ह-स-क-ह-ल-ह्रीम्-स-क-ल-ह्रीम् Ka-E-I-La-Hrīm- Ha-Sa- K- Ha- La-Hrīm-Sa-K-La-Hrīm, is the power of consciousness which through supreme extension of enlightened intellect through the activity of Vāk or शब्द Sabda, prevents all undesirable

things and confers an abundence of wealth, happiness and great fame.

Since ह Ha, as स्तोभाक्षर Stobhākṣhara, is a frequent important letter in सामवेद Sāmaveda this Mantra has the nature of Samaveda. According to सामवेदो ब्राह्मणानां प्रसूतिः 'Samavedo Brahmaṇānām Prasutih' it is necessary that Brahmins should be initiated to it. As Purāṇās and Āgamās accept its initiation to other castes also, they also can be initiated to this Mantra. But none else. To those who meditate on the meaning of this Mantra, there will be a series of supreme fulfilments of their desires. The Reality in this Mantra is extolled by Srutis such as गन्धद्वाराम "Ganthadvaram" चित्रवसो Chitravaso and अनन्ति 'Ananti'. Since it is the essence of the four Vedas, it is to be initiated to the four castes only.

According to Sruti, त्रीणि पदानिहितागुहासु, यस्तद्वेद सवितः, पितासत् "Trīni Padāni Hitāguhāsu Yastad Veda Savitah Pitāsat" the principal seats in the body from which Vedas are chanted are Mūlādhāra, heart and head. When Vedas are repeated loudly they seem to be uttered from these points. Similarly, the three Khandas of the Mantra are situated in these three seats. Either because it is included in मालिनी Malini or because there is हृल्लेखा 'Hrillekha' in it, its metre is उष्णिक् 'Uṣnik'; because its composition is free; its metre is अतिच्छन्द Aticchanda. In this context are mentioned the following Sruthis.

तत्रैकवर्णम्-मयानो-अन्नमत्ति-यदि मां श्रुणोति ये विपश्यंति यः प्राणीत्ति यदि मां श्रुणोति इत्यलकं श्रुणोति यां कामयेत तमुग्रं कृणोमि तं ब्राह्मणं तं ऋषिं तं सुमेधाम् "Tatraikavarṇam" – "Mayano" – Annamātti – Yadi Mam Sṛnoti, Ye Vipaśyanti Yah Prāniti Yadimam Sṛṇoti Ityalakam Sṛnoti Yam Kāmayeta

Tamugram Kṛnomi Tam Brahmāṇam Tam Ṛṣim Tam Sumedhām."

This Mantra is of 15 letters. Because of the section i. e. काण्ड Kānda of Veda beginning with आपन्च दश "Āpanca Dasa" this Mantra is of गायत्रीछन्द: Gayatri chandah. For a variety of other reasons, this Mantra is of the nature of उष्णिक् 'Ushnik' अति 'Ati' जगती 'Jagati' पंक्ति Pankti and बृहती 'Brhatī' छन्द: chanda. Hence, it is of all metres सर्वच्छन्दोमयी - Sarva chando Mayī. Its three khanda's are its, मन्त्र Mantra, ब्राह्मण Brāhmāna and उपनिषद् Upaniṣad. It is praised in उत्तरनारायणानुवाक Uttaranārāya-nānuvāka as the essence of the entire Prapanca and the mounting effulgence of Brahman. It is mentioned secretly in all Vedas as the Awareness in all and as the totality of the lords of all worlds. Therefore, it is combined with शैव, वैष्णव: गाणापत्य Saiva, Vaiṣṇava, Gānāpatya and सौर Soura Mantras and worshipped. Hence, by securing all objects of life and culminating in self-knowledge, it confers liberation i. e. Union of जीव and ब्रह्मन् Brahman. This commentary on this supreme original Mantra initiated by Sri Hayagriva was composed by Sage Agastya for the benefit of the world. This commentary is the essence of three Vedas and illumines the parts and categories of reality and grants boundless happiness".

Incidentally, it will be noticed from the preamble to this commentary to the 'Pancadaśi Mantra' that there were two currents of religious thought discernable in the post Vedic Puranic period viz, the Vedic and Agamic. It is probably correct to say that the Vedic thought is predominantly आर्यन् Aryan, the आगम Agamas representing the Non-Aryan indigenous religious culture probably very much prevalent south of विन्ध्य Vindhyas. When there was an intermixture of races and cultures, a reconciliation and a restatement of an integrated from of religion was found necessary. It

appears from the preamble that there was some lack of understanding by the common man, of the Vedas with reference to their secret content, the Ultimate, and a poor comprehension of the signifiicance of the content of various Agamas like ritual and worship. An illuminating synthesis had to be achieved of the essentials of both Vedas and Agamas and probably Sri Agastya was its author in his sojourn in South India mentioned in Purāṇas, as the first to be initiated into श्रीपंचदशीमंत्र Sri Pancadaśi-Mantra. It may be noticed in this connection that there are more Deities like श्रीमीनाक्षी Sri Mīnākṣi of Madura, श्रीकामाक्षी Srī Kāmākṣī of Kanchi and श्रीकनकदुर्गा Srī Kanaka Durga of Vijayawada, popularly worshipped as the form of Paradevata, south of Vindhyas than to their north and also Pancadas'i Upasana is probably more popular in South India.

To conclude, while Srī Bhagavatpāda propounds and establishes the theoretical aspect of Advaita Siddhānta in main, in सूत्रभाष्य Sutra Bhāṣya, he elaborates its practical application in त्रिशतीभाष्य Triśati Bhaṣya. Even a devotee of poor competence finds in Tris'ati and his Bhaṣya a hope of attaining the highest state enunciated in आद्वैतसिद्धांत Advaita Siddhānta and its fulfilment.

ITI SIVAM.

श्री ललिता त्रिशती भाष्यम्

ŚRĪ LALITĀ TRIŚATĪ BHĀṢYAM

Salutation to God विघ्नेश्वर Vighnesvara, who grants success in every effort, who is caressed by hands, tender as the new born leaf, of the lady with beautiful eyes पार्वती Parvathi seated on the left lap of Siva

I bow to Devi परदेवता Paradevata, who has the most brilliant creeper like body of पाटला Patala - red mixed with white - colour, whose hands are adorned with noose, goad, sugar cane, and flowers, whose greatness was praised by Vedas, and whose feet were worshipped by मन्मथ Manmatha. Having saluted the husband of लोपामुद्रा Lopāmudra अगस्त्य (Agastya), and also Lord हयग्रीव Hayagriva whose lotus eyes, grant success in the great श्रीविद्या Sri Vidya, for the benefit of those people who cannot understand the various extensive, commentaries (of Trisati) of many authors, I compose this commentary through my devotion to the feet of Sri Lalita. This illuminates like the sun, the significance of every word and its use in this स्तोत्र (Stotra).

Agastya having worshipped as his refuge, the lotus feet of his Guru - हयग्रीव Hayagriva, he (Hayagriva) at the divine behest conveyed to him the three hundred names composed by Siva and His consort.

1. ककाररूपा KĀKĀRA RŪPĀ : The letter Ka reveals Her. It signifies Her as the image of कादिविद्या Kādi Vidya, विद्या Vidya here means मंन्त्र Mantra. There are many readings of Pancadaśi mantra. Here the one beginning with क Ka is referred to; or ककाररूपा Kakārarūpā means हिरन्यगर्भ Hiraṇya Garbha,

waters, head, or happiness expressed by the letter क Ka The attributes of हिरन्यगर्भ Hiraṇya Garbha, such as containing the जगत् Jagat (Cosmos) or creating it, are in ककार Kakāra because it is the first letter of the series of consonants. Hence, She is Kakara Rūpā. The power, in waters, of creating food and through food keeping the entire Jagat alive is attributed to Ka, the first letter of the Mantra In every living being, according to Yoga Sāstra, there is nectar अमृत (Amṛtā) in the head. By awakening the कुण्डलिनी Kundalini according to Yoga practice, Yogīs attain oneness with ईश्वर Īśvara, being immersed in the current of अमृत Amṛta or immortality. Similarly as the first letter in the mantra - She confers 'Siva' - hood on those who perform Japa of that mantra, Hence She is ककाररूप "Kakāra Rūpā; कं ब्रह्म खं ब्रह्म Kam-Brahma; - Kham Brahma (CH.U.4–10–5)." "The space in the 'heart' दहराकाश Daharakasa - खम् (Kham) is Brahman signifying happiness". It is most fervently loved and desired by all. Similarly being the first letter in the मूलमंत्र Mūla Mantra which is the source of the highest bliss She is desired by all. Hence Paradevata — the Ultimate in god hood is Kākāra Rūpā.

ओं ककाररूपायै नमः Om Kakārarūpā Yai Namah

२. कल्याणी KALYĀṆI : कल्याणम् Kalyaṇam means; आनन्द Ananda or happiness or bliss - She possesses this. A series of these from युव सार्व भौमानन्द Yuva Sarva Bhoumānanda to ब्रह्मानन्द Brahmānanda are enumerated in Tai - U (4–3–3) एतस्यै वानन्दस्य अन्यानि भूतानि मात्रा मुपजीवंति Etasyai Vānandasya — Anyāni Bhutāni — Mātra, upjīvanti." Depending on a speck of Her bliss all the creatures exist. Hence the word कल्याण Kalyaṇa, denotes all the created forms because She is present in all of them

who are Her various उपाधि Upādhis — or limitations (just as the sun, reflected in the water in a pot is limited by the pot, so also Brahman, when He shines through created forms is limited by them. This form of limitation is called उपाधि Upādhi.) When She is reflected in माया Maya, She is known as ईश्वर Īśvara i. e. Her integral form, and when reflected in the mind, is known as जीव Jīva i. e. Her individual form. Since She Herself, exists in all these various limited states, of unity or diversity, all these are Hers. कल्याणी Kalyāṇī means, in this context that She is nothing else except कल्याण Kalyāṇa i. e. आनन्द Ānanda like* Rāhu's - राहु head.

ओं कल्याण्यै नमः Om Kalyāṇyai Namah

3. कल्याणगुणशालिनी KALYĀṆA GUṆA SĀLINĪ: Resplendant with blissful attributes, such as सत्यकामत्व सत्यसंकल्पत्व सर्वाधिपत्य सर्वेशानत्व वामनीत्व संयद्वामत्व Satya-Kāmatva, Satya Samkalpatva, Sarvādhipatya, Sarveśanatva Vāmanītva, - the power to bestow the fruits of good deeds. Samyadvamātva - the power to have all auspicious things.

These are the attributes of ब्रह्मन् Brahman mentioned in Ch. U; They are splendid because of Her, or they are attributes of Her splendour. This name suggests only Her having certain attributes such as कल्याणगुणा Kalyāṇa Guṇas. While Veda mentions that all attributes result only from limitation, yet it is not an error, if stress is not laid on that fact in this स्तोत्र Stotra. Recitation of Her attributes, necessarily secures Her Grace, when the devotee feels, he is seperate from Her. But still it is here emphasised, that during worship the devotee must feel his oneness with the

[* राहु Rāhu is a being without any body but only a head. Hencs it will be superfluous in his case to say "Rāhu's head" as if he has a body. Similarly She is कल्याण i. e. bliss only and nothing else.]

Deity who is pure Awareness चैतन्य (Caitanya). Since, this is better achieved through the initiation of Guru, it is not further elaborated here.

ओं कल्याणगुणशालीन्यै नमः Om Kalyāṇa Guṇa Sālinyai Namah.

4. कल्याणशैलनिलया KALYĀṆA SAILA NILAYĀ: She abides in कल्याणशैल Kalyāṇa Saila; Saila is a form of Sila or stone - meaning solidification. So Kalyāṇa Saila means bliss or happiness solidified; since She is established in Her own form which is Ānanda Ghana (solidified bliss) She is named कल्याणशैलनिलया Kalyāṇa Saila Nilayā; स भगवः कस्मिन् प्रतिष्ठिता इति स्वे महिम्नि "Sa Bhagavah Kasmin Pratiṣthitā - Iti - Sve - Mahimni (Ch. U. 7-24) where is that God established? - in His own greatness." There is also a well known proposition "Devadatta is in his own self". Hence it is proper to state that the Deity is established in Her own form कल्याणशैल Kalyāṇaśaila; or कल्याणशैल Kalyaṇa Saila means आनंदमयकोश - Ānandamaya Kośa. She has Her abode in कल्याणशैल - आनंदमयकोश Kalyāna Saila or Ānandamayakośa, according to ब्रह्मपुच्छं तिष्ठा Brahma Puccham Pratiṣthā: Brahman is established in the tail * " Tai-U. or Kalyāna Saila means महामेरु Mahāmeru. She dwells there. That is She is in the middle peak of सुमेरु Sumeru.

ॐ कल्याणशैलनिलयायै नमः Om Kalyāṇa Sailanilayāyai Namah.

5. कमनीया KAMANĪYĀ. She is most endearing. Since She is of the form of Ultimate bliss, She is the dearest;

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* [If the Jīva who enjoys is compared to a bird, his joy of seeing, dear ones, called प्रिय Priya is compared to the bird's head – मोद Moda and प्रमोद Pramoda are compared to both its wings. Bliss or आनंद i. e. आत्मन् Ātman iscompared to its centre. Just as a tail which is underneath supports the bird Brahman supports this blissful bird, and hence is named, its tail.]

कोह्येवान्या त्कः प्राण्यात् यदेष आकाश आनन्दो न स्यात् Kohyevānyāt Kah Prāṇyāt Yadeṣa-ākāśa - Ānando - Na syāt. Tai. U - 2-7-1 - Without this आकाश Ākāsá which is bliss who lives with his vital breath ?" Since bliss is pleasing it is desired by all - similarly She is कमनीया Kamanīya because She grants appropriate rewards to worshippers who enveloped in माया Maya, offer worship with love and devotion, to deities dear to their heart; or She is dear to ज्ञानिनः Jnāninah or Sages because She has the beautiful form of solidified bliss.

ॐ कमनीयायै नमः Om Kamaniyāyai Namah.

6. कलावती KALĀVATHĪ: She possesses कलाः Kalā's. Kala means organs like head and hands; or 64 arts or branches of knowledge; or digit of the moon; She possesses these to facilitate meditation by भक्ताः - Bhaktās.

ओं कलावत्यै नमः, Om Kalāvatyai Namah

7. कमलाक्षी KAMALĀKṢĪ: She has eyes like Kamala. Kamala means Lakshmi. The word अक्षी Akṣi or eye, signifies ज्ञान or knowledge as eye is the major agency through which it is acquired. So the name means that She is the object of such knowledge or She has that knowledge; Or Her mere glance will confer great powers, i, e. She has eyes, which are the source of good things, both worldly and other - worldly.

ओं कमलाक्ष्यै नमः Om Kamalākṣyai Namah

8. कल्मषघ्नी KALMAṢAGHNĪ: She destroys Kalmaṣa or Sins. अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि "Aham - Tvā Sarva - Pāpebhyo - Mokṣayiṣāmi. I shall release you from all sins. Bh. G. 18-66"; Or according to the following Srutis, ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा "Jnānāgni Sṣarva - Karmāṇi - Bhasmasātkurute - Tathā The fire of

knowledge, reduces all actions to ashes' - Bh G. 4–37", and न स पापं श्लोकं श्रुणोति "Na - Sa - Pāpam Slokam Sṛuṇoti'. He does not hear any sinful word" - She is ब्रह्मविद्या Brahmavidya, the realisation produced by वेदान्तमहावाक्या Vedanta Mahavakyas, which destroys sins.

ओं कल्मषघ्न्यै नमः Om Kalmaṣaghnyai Namah.

9. करुणामृतसागरा KARUṆĀMṚTASĀGARĀ: She is the ocean of the nectar of kindness. करुण Karuṇa is compassion. Out of Her compassion which is अमृत Amṛta, She grants release or मोक्ष Moksha. She is compared to an ocean of अमृत Amṛta; while Herself being अमृत Amṛta, through the clouds that 'drink' that अमृत Amṛta, She rains that अमृत Amṛta again over worlds and revivifies them. ब्रह्मवित् ब्रह्मैव भवति "Brahmavit Brahmaiva Bhavati. One who knows Brahman becomes Brahman. Mu - U." ब्रह्मविदाप्नोति परं "Brahmavi Dāpnoti Param - Tai-U. 2-1. One who knows ब्रह्मन् Brahman attains the Ultimate." Hence She is Herself अमृत. लभते च ततः कामा न्मयैव विहितान् हितान् "Labhateca Tatah Kāmān Mayaiva Vihitān Hitān - Afterwords, he obtains from Me, his wishes as ordained by me.Bh.G." According to the above, She rewards, suitably, all actions and worship of devotees through their respective deities and ensures such rewards to the devotees, just as the ocean through the clouds rains life giving अमृत Amṛta to worlds. Hence She is compared to the ocean of kindness.

करुण Karuṇa is the mental attitude of looking after the devotees. Like अमृत Amṛta, it revivifies all. As being the infinite basis of that करुण Karuṇa, She is compared to an ocean; or the name refers to the progeny of सगरा i. e. Sagara dynasty who attained eternal fame and ब्रह्मलोक Brahmaloka by Her grace; Or the name means

भागीरथी 'Bhāgirathi' Her compassion like Bhāgirathi gives immortality to the ocean.

ओं करुणामृतसागरायै नमः Om Karuṇāmṛtasāgarāyai Namah.

10. कदम्बकाननावासा KADAMBAKĀNANĀVĀSĀ : She has Her abode in the forest of कदम्ब Kadamba trees.

ओं कदम्बकाननावासायै नमः Om Kadambakānanāvāsāyai Namah

11. कदम्बकुसुमप्रिया KADAMBAKUSUMAPRIYĀ : She loves Kadamba flowers. Although the word प्रिया Priyā means the object of love, since flowers cannot love, here it should mean She loves flowers.

ओं कदम्बकुसुमप्रियायै नमः Om Kadamba Kusumapriyāyai Namah.

12. कन्दर्पविद्या KANDARPAVIDYĀ : The विद्या Vidya or मन्त्र Mantra of कन्दर्प Kandarpa. It means the knowledge of unity between the individual self (Jīva) and universal Self (Brahman) which is established by the Mantra, whose seer is कन्दर्प Kandarpa; or just as some Vedic sentences are called, उपनिषद् Upaniṣads, this मंत्र (पंचदशी) Mantra (Pancadaśi) which is a combination of letters revealed to कंदर्प Kandarpa since it confers knowledge, is called विद्या Vidyā. This विद्या Vidyā expresses परदेवता Paradevatā only.

ओं कंदर्पविद्यायै नमः Om Kandarpavidyāyai Namah.

13. कंदर्पजनकापांगवीक्षणा KANDARPAJANAKĀPĀNGAVĪKṢAṆĀ : Her side glances produce sentiment of मन्मथ Manmatha or love. अपागंवीक्षण Apānga VĪkṣaṇa means side glance. This name suggests that Her mere glance of even ugly and dull persons, richly endows, them with power, youth and beauty like मन्मथ Manmatha; or कंदर्पजनक Kandarpa Janaka meāns – Srīman

Nārayāṇa. At the mere movement of Her eyebrows i.e. glance, महाविष्णु Mahāviṣnu performs His duties such as the preservation of the worlds, at Her behest, or कंदर्पजनका Kandarpa Janakā means महालक्ष्मी Mahālakshmi; परदेवता Paradevata by a look from the corner of Her eyes, orders महालक्ष्मी Mahālakshmi to do Her work; Or कंदर्पजनक Kandarpajanaka means objects which promote erotic sentiment, such as perfumes, sandal paste, etc. These enjoyable things are conferred by a look from the corner of Her eyes. Or Her left eye is Moon and अपांगवीक्षण Apāngavīkṣana means moon-shine which promotes erotic feeling or by कंदर्पजनक Kandarpajanaka, the lotus, is indicated because it is the abode of Lakṣmi — So the name means कमलाक्षी Kamalākṣi i.e. Her look enlivens the worlds.

ओं कंदर्पजनकापांगवीक्षणायै नमः

Om Kandarpajanakāpāngavīkṣaṇāyai Namah.

14. कर्पूरवीटीसौरभ्यकल्लोलितककुप्तटा KARPŪRAVITI SOŪRABHYA KALLOLITA KAKUPTAṬĀ : The perfume emanating from Her bolus of betel and camphor, floods the space on all sides, (cosmos). By saying that the fragrance from Her face, perfumes the entire universe, this name reveals, the cosmic dimensions of Her form and Her supremely regal pleasures.

ओं कर्पूरवीटीसौरभ्यकल्लोलितककुप्तटाय नमः

Om Karpūravitīsaurabhyakallolitakakuptaṭāyai Namah.

15. कलिदोषहरा KALIDOṢAHARĀ : She destroys the evils of कलि Kali Age. To be born in the discreditable कलि Kali Age is itself a sin for any one ; If he, however, sees Her (image), hears or sings Her glory, praises Her, worships and meditates on Her, She destroys that sin ; कलि Kali indicates quarrels between different schools of thought about the Ultimate, and the consequent sins these quarrels engender. To establish their respective positions,

such as the existence of God or His non - existence, His separateness from body, whether He is part or whole, whether He has attributes, people distort arguments and consequently, falsify conclusions by misinterpreting the Srutis, and mislead others. These lead to cupidity, anger and acrimony, under whose influence, people abuse and hate one another. These acts are the sins of Kali. She, by conferring on devotees the realisation of the Advaita Jnāna leading to Mokṣa, destroys these sins of Kali Age.

ओं कलिदोषहरायै नमः Om Kalidoṣaharāyai Namah.

16. कंजलोचना KAMJALOÇANĀ ; 'Ka' means water - 'Ja' means born; So, कंज Kamja means lotus or water lily. The name means She has eyes like lotus petals or water lilies. Or "अयं पूर्वं मपः सृष्ट्वा तासु वीर्यं मपासृजत् तदण्ड मभव द्धैमम् Ayam Pūrva Mapah Sṛstvā Tāsu Vīrya Mapāsṛjat Tadanda Mabhava Ddhaimam. The Lord first created the waters and in them left His seed, resulting in the Golden egg" — According to the above, कंज Kamja means ब्रह्माण्ड Brahmāṇḍa or Universe; सेयं देवतैक्षत "Seyam Deva Taikṣata : That Goddess saw (Herself) (Ch, U 6-3)" According to the above, a look of Her eye created millions of Brahmāṇḍas.

ओं कंजलोचनायै नमः Om Kamjalocanāyai Namah.

17. कम्रविग्रहा KAMRAVIGRAHĀ — Entrancing image – कम्र 'Kamra' means bewitching - विग्रह Vigraha means image. Her form or मूर्ति Mūrti is most entrancing with attributes such as profoundity, fortitude and sweetness.

आनन्दरूप ममृतं यद्विभाति "Ānanda Rūpa mamṛtam Yadvibhāti - That which is shining as bliss and immortality Mu. U 2-27"; As mentioned in the above Sruti, having the form of bliss, She is entrancing.

ओं कम्रविग्रहायै नमः Om Kamravigrahāyai Namah.

18. कर्मादिसाक्षिणी KARMĀDISĀKṢIṆĪ: Witness of things such as 'Karma' (action) – She is the uninvolved witness to actions such as उपासना, योग, श्रवण, मनन, निदिध्यास Upāsana, Yoga, Sravaṇa, Manana, Nididhyāsa. साक्षी चेता: "Sākṣī Cetāh - Witness and Awareness Sve. U;" or She being uninvolved witness, does not depend on agencies, such as action based on जीव Jiva – for the creation of जगत् Jagat, but only on the vision of Herself.

सेयं देव तैक्षत "Seyam Deva Taikṣata – According to the above श्रुति Sruti, जगत् Jagat was created by vision, of the self."

ओं कर्मादिसाक्षिण्यै नमः Om Karmādisāgṣiṇyai Namah.

19. कारयित्री KĀRAYITRĪ: She is the commanding power; Certain terminations of words लिङ् Ling, लोट् Lot and तव्य Tavya, function to indicate a mandate. These denote prescribed deeds which are to have certain future results. As these mandates are mere words, they are intert and cannot themselves enforce their meaning. Hence, it is stated that She, as the presiding Awareness of these words Sabdas i. e., Vedas - is their enforcing power. सर्वे वेदा यत्रैकं भवन्ति "Sarve Vedā Yatraikam Bhavanti'. Where (in Atmān) all Vedas become united." According to the above Sruti, Vedās and Atman being one and the same, by Her own light, She illumines the meaning of the Vedic Texts. As these authoritative mandates are parts of Vedas, they are Her commands, and as their presiding Consciousness She enforces their performance.

एष ह्येव साधु कर्म कारयति "Eṣahyeva Sādhu Karma Kārayati – He alone makes one per form good actions" (Ke. U. 3–8)

ओं कारयित्र्यै नमः Om Kārayitrai Namah.

20. कर्मफलप्रदा KARMAPHALAPRADĀ : She grants the fruit of action. The athestic मीमांसका: Mīmāmsakās argue, that it is destiny that gives in due course the fruits of actions done. This is not correct. A lifeless and minute destiny cannot have power to grant the fruits of actions, which can be the function of only living consciousness. But every act must have a result. Hence She alone is the giver of the fruits of all action. कर्माध्यक्ष: " Karmādyakṣah He presides over action. SV. U. 6-10. मयैव विहितान् हितान् Mayaiva Vihitān Hitān. By Me shall get the allotted benefits. फल मत उपपत्तें: " Phala Mata Upapatteh ,, (Br. Su. 3-2-38) *

ओं कर्मफलप्रदायै नम: Om Karmaphalapradāyai Namah

21. एकाररूपा EKĀRARŪPĀ : Her form is " E. " "ए" The letter "E" "ए" signifis Her as the 2nd letter of the Mantra.

ओम् एकाररूपायै नम: Om Ekārarūpāyai Namah.

22. एकाक्षरी EKĀKṢARĪ: एक Eka means important. अक्षर Akṣara means माया Māyā ; since it is indestructible till there is realisation by आत्मज्ञान Ātmajnāna, माया Māyā is called अक्षर Akṣara. Since माया Māyā is the limitation of ईश्वर Iśvara, it is important. It means माया Māyā, which is expressed by the word कूटस्था "Kūtastha". ईश्वर Īśvara who is Her reflection in माया Māyā, is endowed with attributes, such as Omniscience etc., only through Her. Hence, She is एकाक्षरी Ekākṣarī. OR एकाक्षर Ekākṣara means प्रणव Praṇava, since प्रणव Praṇava is the basis

* [This Br. Su. means, it is correct to say that the result of an action is due to ईश्वर Īsvara, since He presides over action. Hence, Paradevata, is the only giver of fruits to all actions.]

of all things and is the symbol of पर Para, and अपर Apara ब्रह्मन् Brahman. परब्रह्मन् Para Brahman - the ultimate beyond the sense experience, अपरब्रह्मन् Apara Brahman - i.e., सगुणब्रह्मन् Saguṇa Brahman that senses can comprehend, one can attain both, by the worship of प्रणव Praṇava. Praṇava is both Her sign and its significance, as She is शब्दब्रह्मन् śabda Brahman; Hence She is एकाक्षरी Ekākṣarī. Or Eka means the infinite consciousness; अक्षर Akṣara means the immortal परमेश्वर Parameswara - It means He occupies half Her body and becomes अर्धनारीश्वर Ardha Nārīśvara; Or एकाक्षरा Ekākṣara means single letters like the मायाबीज ह्रीम् Māya Bīja Hrīm. They are Her images in Upāsana; She is those letters, according to अथा परा यया तदक्षर मधिगम्यते "Adha - Parā - Yayā - Tadakṣara - Madhi Gamyate - परविद्या Parāvidya is that by which Nirguṇa Brahman is known. अपरविद्या Aparavidya are ऋग्वेद Ṛgveda etc., by which Saguṇa Brahman is known (Mun. U 1-6.)"

Or when the Awareness is reflected in the unbroken mental state called समाधि Samādhi, She is involved in the process as an object - That Awareness is called Akṣara. Hence She is called Ekākṣari.

In Triśati Stotra, whenever and wherever Ca is used Vide 4th Sloka - although Brahman is Nirguṇa i. e. attributeless, it must be taken that He is Saguṇa, i. e. with - attribute - also.

Saccinmayah - Sivah - Sākṣāt - Tasyānanda Mayī Sivā. सच्चिन्मयः शिवः साक्षात् तस्यानंदमयी शिवा Siva is Saccinmaya; i.e. the first two components of Saccidananda and Sivā is His Ananda. Sr.

"Strī - Rūpām - Cintayeddevīm - Pum - Rūpā Madhaves'varīm Adhavā Niṣkalām Dhyāyet Saccidānanda

Vigraham. स्त्रीरूपां चिंतये द्देविं पुंरूपा मथवेश्वरीम् अथवा निष्कलां ध्यायेत् सच्चिदानंद विग्रहम् One can meditate on Her whose form is Saccidānanda as a male or female or as without parts.

त्वं स्त्री त्वं पुमान् "Tvam Strī - Tvam Pumān" You are woman - You are man (Sve – U. 4–3)." According to Nīlakantha, the commentator of Devi Bhagavata, this is a sentence from Yamala Tantras and Pum Rupa means Virāt Puruṣa or cosmic person.

According to the above, Her forms are many depending on Her limitations. It is because of this fact that in that part of Ch. U, beginning with सेयं देवतैक्षत "Seyam Devtaikṣata" and ending with तत्सत्यं स आत्मा "Tat Satyam Sa Ātma", the same Ātma is meant by words of feminine gender, such as देवता Devatā, and word तत् सत्यम् "Tat Satyam" which is neuter gender, and the word स आत्मा "Sa - Atma" which is masculine gender. They all mean only one thing, i. e. the essential significance of the words तत् Tat & त्वम् Tvam, and so no distinction is made by the commentators about Her various limitations.

Hence every attribute can be described to express the significant meaning of Tatvam तत्वं. There appears to be no other reason why Sri Hayagrīva has used so many Cakārās in this Triśati, in the context of the diversity of Her attributes.

Om Ekākṣaryai Namah.

23. एकानेकाक्षराकृतिः EKĀNĒKĀKṢARĀKṚTIH : She has the form of one and many जक्षर i. e. अज्ञान Akṣaras i. e. Ajnanas, with reference to Īśwara; it is the limitation (Upadhi) primarily of pure Sattva; अनेक Aneka means many अक्षर Akṣaras or अज्ञान Ajnanas, i. e. Jīvas. They have limitation of impure सत्व "Sattva". (Nr. T. U.) says

मायाचाविद्याच स्वयमेव भवति "Māyācāvidyāca - Svaya Meva Bhavati माया Maya and अविद्या Avidya came into existence themselves."

मायांतु प्रकृति विद्यात् "Māyāntu Prakṛtim Vindyāt: माया Maya should be known as प्रकृति Prakṛti: Sv. U." (4-10). The reflections in both these अक्षर Akṣaraś, of Awareness are Her so many forms, or आकृति Ākṛtis. These are like the reflections of Ākāśa or Sky in water in many pots. She is that Awareness; or Eka means letters such as प्रणव - Praṇava - अनेक Aneka means alphabet beginning with अ A and ending with क्ष Kṣa. She has the आकृति Akṛti or form of all those, i. e. She is मातृका Mātṛkā according to the saying अकारादिक्षकारांत मातृकेत्यभिधीयते "Akārādi - Kṣakārānta - Mātṛke tya bhidhīyate. The letters from A to Kṣa are known as Matṛka"; Or Eka means the letters E and Ka. They, along with अनेक Aneka i. e. many other letters form the 15 lettered मूलविद्या Mūla-Vidyā or मंत्र Mantra which is Her form. Or, as one witness in many अक्षर Akṣaras or अज्ञान Ajnanas, She is the essential unity of Tat Tvam established by examining them.

ओं एकानेकाक्षराकृत्यै नमः Om Ekānekākṣarākṛtyai Namah

24. एतत्तदित्यनिर्देश्या Etattadityanirdeśyā - cannot be defined as this or that. एतत् Etat (This) is that which can be delimited as so much in time and space. तत् Tat (that) is beyond one's experience and hence uncertain. According to the Pāṇini sūtra इत्थंभावे तृतीया 'Ittham Bhave Tṛtīya', एतत्तदिति Etattaditi means, by words, 'this' and 'that'; Hence, the name means: She cannot be defined or described by 'this' or 'that'. In this world, it is possible to define only a thing with qualities by means of its qualifications, such as परोक्षत्व Parokṣatva i. e. being beyond senses; But

in Her case, attributes such as kind, quality, action or possession which are accessible, to the functioning of speech, are unrelated to Her. Brahman is without any attributes. श्रुति Srutiś say, अशब्द मस्पर्श मरूप मव्ययम् "Aśabda - Masparśa - Marūpa - Mavyayam" - without sound, touch, form and un-expendable (K E. U. 3-15.) निर्गुणम् निष्कलम् "Nirguṇam - Niṣkalam - without attributes or parts." (SV. U. 6-19.) In such a case, by what agency or words can such ब्रह्मन् Brahman be defined?

यद्वाचानभ्युदितम् "Yadvācānabhyuditam - who is not expressed by speech - "KE. U. 1. 4" i. e. She is beyond ones perception, knowledge, mind or speech. Or, एतत् Etat means, the result जगत् (Jagat) which can be verified by senses and which is subsequent to the cause; तत् - Tat means the unseen cause of the जगत् Jagat which is antecedent and near to it. इति Iti connects both these terms. So, the name means that She, pure consciousness cannot be defined as cause or effect, as She has no limitation which can produce either cause or effect. She is beyond casual law. Hence, it is not possible for the words, cause and effect to describe Her.

Or एतत् means जीव (Jīva) the individul awareness which is perceptible and known to all, as 'I' notion, which is expressed by the word "Tvam"; तत् Tat means ईश्वर 'Īśvara' 'Awareness' known to be beyond the sense experience. इति Iti means 'the same only'. Here, different schools of philosophy are indicated. In सांख्यमत Sānkhyamata, प्रकृति Prakṛti is the creatrix; Awareness जीव (Jīva) experiencer - is multiple in nature. In Sānkhyamata it is accepted that there is no overlord ईश्वर (Īśvara). In भागवतमत Bhāgavatamata, according to the saying गुणि सर्ववित्' 'Guṇī - Sarvavit - with attributes all knowing - SVE. U. 6-16)", it is accepted that Jīvas are impermanent, and that their birth and death are caused by the Supreme Lord,

विष्णु Viṣṇu with eternal attributes, who is the only ultimate. Since both these schools of thought are rejected by the Upaniṣadic School by the author of Brahmasūtrās and their commentators, She cannot be defined as posited in Sānkhya or Bhāgavata School. She can only be defined as the देवता Devatā mentioned in छान्दोग्य उपनिषद् Chāndogya Upaniṣad, as the Ultimate Reality, of the form of सत् चित् आनंद Sat-Cit-Ananda. Or, as mentioned in the Kanāda school, She cannot be defined as having a constantly distinct, separate form of Jīva, and ईश्वर Iśvara who is तटस्थ Taṭastha. The Tārkikas or logicians argue that जीवात्मा Jīvātma and परमात्मा Paramātma are different; but for Vedāntins, they are one. It is not possible to establish a definite separateness between them.

ओम् एतत्तदित्यनिर्देश्यायै नमः

Om Etattadityanirdeśyāyai Namah

25. एकानंदचिदाकृतिः Ekānandācidākṛtih-Having one single form of bliss and consciousness. एकानंद Ekānanda means the essential bliss desired by the living, i.e. मोक्ष Mokṣa. चित् Cid means awareness - illuminating knowledge. She has the form of Mokṣa and illuminating consciousness, i. e. She has distinguishing attributes of सच्चिदानंद ब्रह्मन् Saccidānanda - Brahman.

विज्ञान मानंदं ब्रह्म "Vijnānamānandam - Brahma" - Brahman is knowledge and bliss.

आनंदो ब्रह्मेति व्यजानात् "Ānando - Brahmeti Vyajānāt." Be it known that Ānanda is Brahman. "Tai-U-3-5."

It means attributes, such as, bliss, are ever present in Brahman. आनन्दादयः प्रधानस्य "Ānandādayah pradhansya." (Br. SU. 3-3-11.) Accordingly, Her form is illuminating and shining, ultimate bliss; Individuals who attain knowledge

of the Ultimate in जीवन्मुक्त Jivanmukta state, experience Her as such: or She has the form of infinite light, the form in which some experienced Yogis realise Her blissfully.

Or आनंद Ānanda is शिवा Sivā; and चित् Cid is परमेश्वर Parameśvara. There is no difference between them. Hence, She has the form of both आनंद Ānanda (bliss) and चित् Cit (Prakāśa.)

ओम् एकानंदचिदाकृत्यै नमः Om Ekānandacidākṛtyai Namah

26. एव मित्यागमाबोध्या Evamityāgamābhodhyā. The Vedas do not state that She is such and such. In the last name (25), it can be argued that "Ānanda" can be interpreted as follows:- "Ānanda means that which is filled with Ānanda (Ānanda Maya.) य एको जालवा नीशत ईशनीभिः "Ya Eko Jālavān īśata īśanībhih. He who is one, rules with his powers with the help of Māya SVE. U. 3. 1.,'

In this Sruti, the word 'one' can also apply to Jīva. Hence, the last name can mean एकानंद Ekananda - Ānanda of जीव Jīva; चिदाकृति Cidākṛiti - form of luminous consciousness based on Jīva. In the Sr - Brahma - Puccham Pratiṣṭhā (Tai–U), the illumanating Awareness is named Puccha meaning Ānanda Maya Kośa of Jīva. Here, the eternal nature of the illuminating Awareness is related to the eternal nature of the illuminated Jīva and hence, cannot be absolute. In the Sr. "Satya Jnāna Manantam", sentences defining, Brahman are descriptive of His qualities, by a process of negation, and hence, sentences, such as तत्व मसि Tattvā Masi are only assertive in their meaning of ब्रह्मन् Brahman."

To rebut the above argument, name (26) is introduced एव मित्यागमा बोध्या "Evamityāgamā Bodhya". It means that Vedas do not state that She has such perceptible qualities. The word आनंद "Ananda" means Absolute bliss only.

If it is, however, interpreted to mean, mere manifestation of आनंद Ānanda, intermixed with a little grief, as in जीव Jīva, She will have three defects, birth, change and death pertaining to the three gunas. Hence ब्रह्मन् Brahman is आनंद Ānanda only and not आनंदमय Ānandamaya; Otherwise, as there is no entity other than Ultimate reality, the meanings of the two pronouns, in तत्वम् Tattvam, will be conflicting like light and darkness. Hence, they must be interpreted as one only, according to अतोन्य दार्तम् "Atoanyādartam, "everything other than Brahmam is false." Every qualifying sentence purporting positively to describe Her will only falsify Her. Hence, She can be only defined by negation as 'not this - not this'.

ओम् एवमित्यागमाबोध्यायै नमः

Om Evamityāgamā Bodhyāyai Namah.

27. एकभक्तिमदर्चिता Worshipped by those of single minded devotion. एकभक्ति Ekabhakti means devotion to indivisible जीव Jiva and ब्रह्मन् Brahman. Hence the name means, She is worshipped by devotees with that mental attitude. The word "Worship" here is indicative of praise, meditation and salutation. यन्मनसा ध्यायति तद्वाचा वदति तत् कर्मणा करोति "Yanmanasā Dhyāyati - Tadvāçā Vādati - Tat Karmanā karoti ". One that is meditated upon by mind is spoken by speech and acted on by deed. N. R. T. U. 1". According to the above श्रुति Sruti, all organs act only through the mediation of the mind that is fixed on Her.

Or एकभक्ति Ekabhakti means the single - minded devotion of those who comprehend the form of the Deity as सगुणब्रह्मन् Saguṇa - Brahman - In this world, Bhakti is of 8 kinds. * She is worshipped with such Bhakti by

* According to Srīmad Bhagavata, Bhakti is of 9 kinds (1) Hearing, (2) Singing, (3) Remembering God's name, (4) Bowing to His feet, (5) Pūja, (6) Salutation, (7) Serving, (8) Friendship, and (9) Offering one's own self. Some Smṛtis mention 8 kinds only.

devotees by अन्तर्याग, बहिर्याग Antaryāga - Bhāhiryāga and महायाग Mahāyāga. महायाग Māhayāga is worship of Sri Cakra and Deity with 16 Upacāras. It includes both अन्तर्याग Antaryāga (Kundalini Yoga) and बहिर्याग Bahiryāga (external worship.)

ओम् एकभक्ति मदर्चितायै नमः
Om Ekabhakti Madarcitāyai Namah

28. एकाग्रचित्तानिर्ध्याता Ekāgracitta Nirdhyātā Meditated upon by single pointed minds. She is meditated upon by एकाग्रचित्त Ekāgraçittás. एकाग्र Ekāgra means with single object; चित्त Citta means mind; i. e. where consciousness rejects all classification, but is unitary and undifferentiated - She is meditated upon by devotees with such perfect minds - Perfection in the practice of अष्टांगयोग Aṣṭāngayoga-consisting of यम, नियम, आसन, प्राणायाम, प्रत्याहार ध्यान, धारण Yama, Niyama, Āsana, Prānāyamā - Pratyāhāra Dhāraṇa - Dhyāna and समाधि Samādhi, results in असंप्रज्ञात समाधि "Asamprajnāta - Samādhi. *

This has three stages : They are (1) ऋतंभर Ṛtambhara (2) प्रज्ञालोक Prajnāloka, (3) शांतवाहित Praśāntavāhitā.

1. ऋतम् Ṛtam means truth, i. e. Brahman, signified by Sat - Cit - Ānanda. The first stage mentioned above is the "bearer of ब्रह्मन् Brahman" i. e. consciousness by extension objectifies itself as ब्रह्मन् Brahman; आत्मन्येब वशं नयेत् " Ātmanyeva Vaśam - Nayet. Let mind obey Ātma Bh. G."

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* समाधि Samadhi is the culmination of ध्यान Dhyana where the distinction between the components of Triputi i. e. ज्ञेय Jnyea - Object of knowledge, ज्ञाता Jnāta Knower, and ज्ञान Jnāna, knowledge, is lost, resulting in a unitary experience.

2. प्रज्ञालोक Prajnāloka is the secoud stage. Here by daily continuous practice, the first stage ripens into unbroken, objectivised Brahman, and all limiting factors are destroyed, प्रज्ञा - प्रतिष्ठा "Prajnā - Pratiṣṭhā. IA. U." According to the above श्रुति Sruti, प्रज्ञा Prajnā means the knowledge of ब्रह्मन् Brahman. आलोक Āloka means realisation or साक्षात्कार Sākṣātkāra; this is khown as कारणविज्ञान Kāraṇa Vijnāna or causal knowledge. According to यस्मिन् विज्ञाते सर्वं मिदं विज्ञातं भवति "Yasmin Vijnāte Sarva Midam Vijnātam Bhavati - by knowing which all this is known. M.U. 1–3"., it is the knowledge of one becoming the knowledge of all. If according to one's good tendencies of previous births, one desires to view the entire cosmos snper imposed on that single Awareness, the Universe becomes radiant with the radiance of that Awareness, and appears as something in a dream. पुराण Purānās vouchsafe to us that sages like भारद्वाज Bharadvāja had this experience. When the mind in this भूमिका Bhūmikā or stage is without any impressions, and its faculties are controlled, its form is destroyed. In Jīvan Mukta state, mind with its form disappears, resulting in the third stage or भूमिका Bhūmikā called प्रशान्त वाहित Praśānta Vāhita. It means, very peaceful and continuous flow; मनसो वृत्तिशून्यस्य ब्रह्माकारतया स्थितिः । असंप्रज्ञातनामेति समाधि र्योगिनां प्रियम् "Manaso - Vṛttiśūnyasya - Brahmākāratayā - Sthiti - Asamprajnātanāmeti - Samādhi - Ryoginām Priyam - when mind is functionless and has the 'form' of Brahman it results in असंप्रज्ञात समाधि Asamprajnāta - Samādhi, which is dear to Yogis, Sr." प्रशान्तमनसा ह्येनम् "Praśāntamanasā Hyenam. One with very peaceful mind, BH. G." पृथ्व्यप्तेजोनिलखे समुत्थिते पंचात्मके योगगुणे प्रवृत्ते न तस्य रोगो न जरा न मृत्युः "Pṛdhvyaptejonilakhe Samutthite - Pancātma

Ke Yogagune - Pravṛtte - Na Tasya - Rogo - Na Jarā Na Mṛtyuh." When the Panca - Bhūtas are in harmony, the five attributes of भूता: Bhūtas, such as गन्ध Gandha etc., will manifest in the योगि Yogi, and the fire of Yoga is kindled and his body will be full of that fire. To him there is no disease, old age or death. SV. U." The discipline mentioned above is only the fruit of past actions. She is meditated upon by Yogis of this class: Their ध्यान Dhyāna culminates in feeling no distinction, between themeselves and the object of their meditation, when Self alone shines, according to Sr. ब्रह्म वेद ब्रह्मैव भवति "Brahma Veda - Brnhmaiva - Bhavati - One who knows Brahman becomes Brahman."

According to another reading, निध्याता "Nidhyāta it means She can be realised by intense processes of श्रवण Sravaṇa मनन Manana and निदिध्यास Nididhyāsa.

ओम् एकाग्रचित्तनिर्ध्यातायै नमः

Om Ekāgracittanirdhyātāyai Namah

29. एषणारहितादृता Eṣaṇārahitādṛtā; Endearing to the desireless. ईषणा Iṣaṇa means desire. It is of three kinds; (1) पुत्रीषणा Putraiṣaṇa, i. e., desire for a son to conquer this world, (2) वित्तीषणा Vittaiṣaṇa, desire for money to conquer पितृलोक Pitṛloka, by requisite deeds. (3) लोकोषणा Lokeṣaṇa the desire to conquer Devaloka by means of उपासन Upāsana and the like. People who have none of these desires are एषणारहित Eṣaṇārahita. ते ह स्म पुत्रीषणाया श्च वित्तेषणाया श्च लोकेषणाया श्च व्युत्थायाथ भैक्षचर्यं चरन्ति "Tehasma - Putraiṣa-nāyāśca - Vittaiṣaṇāyāśca; Lokaiṣanāyāśca - Vyutthāyādha Bhiksācaryam Caranti". They, who know ब्रह्मन् Brahman, discarding desires for son, wealth and Lokas, will live as mendicants. BR. U". She, is devotedly and lovingly

worshipped as their own Self by परमहंस Paramahamsas and सन्यासिन: Sanyāsis, who are without desire. By constant meditation, She is realised as मोक्स Mokṣa or liberation.

ओम् एषणारहितादृतायै नम:

Om Eṣanārahitādṛtāyai Namah.

30. एलासुगन्धिचिकुरा Elāsugandhicikura - Her coiffure has the perfume of cardamom. एलासुगन्धि Elāsugandhi means sweet smelling like cardamom, By the word एलासुगन्धि Elāsugandhi, it is not the ordinary perfume of cardamoms that is suggested, but divine uncreated perfume that is meant; as माया Māyā, the creatrix of all, is under the control of Brahman. It does not mean that Her coiffure has the fragrance of cardamoms. It only means that it is fragrant like cardamoms. Fragrance is the only similarity between एला Elā and चिकुर Cikura. The name means, She has divinely perfumed hair. Here चिकुर Cikura is indicative of all Her body, which has a natural divine fragrance.

ओम् एलासुगन्धिचिकुरायै नम:

Om Elāsugandhi Cikurāyai Namah

31, एन:कूटविनाशिनी Enahkūṭāvināśini ; destroys, hoardes of sins - एन: Enah means sins, कूट Kūṭa .means groups. In the absence of steadfast awareness of the ultimate reality, the fruits of deeds in this birth and previous births are said to be destroyed only be suffering their consequences or enjoying their fruits. If, however, one wants to destroy the consequences of these past actions without continuously suffering them through aeons of time awareness of the identity of Brahman and Ātma (Self) will destroy them. Hence She is एन:कूटविनाशिनी Enakūta

Vināśini i. e. destroyer of hoardes of sins - Sins do not touch one who possesses knowledge of ब्रह्मन् Brahman. "अशरीरं वाव सन्तं प्रियाप्रये न स्पृशत: Aśarīram - Vāva Santam Priyā Priye Na Spṛśatah One who is without body, is not touched by likes and dislikes - (Ch. U. - 12.1)" "अहं त्वा सर्वपापेभ्ये मोक्षयिष्यामि Aham Tvā - Sarvapāpebhyo - Mokṣayiṣyāmi; I shall release you from all sins, Bh. G. 18-66".

Or एन:कूट Enahkūta means, एन Ena - Sins, कूट Kūṭa is falsehood due to माया Māyā, its cause. She destroys that माया Māyā.

ओम् एन:कूटविनाशिन्यै नग:

Om Enahkūtavināśinyai Namah

32. एकभोगा Ekabhōga; Unitary enjoyment. एक Eka means कामेश्वर Kāmeśvara. भोग Bhoga means She enjoys. She enjoys Her identity with कामेश्वर Kāmeśvara;

Or Ignorance and its cause are but one - only different in forms of cause and effect. She rules them, by conferring Her own reality to them, i. e. She, being Awareness limited by Māyā, rules as the cause of birth, preservation and destruction. "एकाकी न रमते तत: पति श्च पत्नी चाभवताम् - Ekākī - Na - Ramate - Tatah - Patiśca - Patnī - Cābhavatām". "Alone, He does not enjoy - Hence he became wife and husband. Sr." - Here, it will be seen, that a single Awareness of its own free will, has become husband and wife for enjoyment - So, in essence, it is only single enjoyment, i. e. एकभोगा Ekabhogā.

ओम् एकभोगायै नमः - Om Ekabhogāyai Namah

33. एकरसा Ekarasā : Single bliss. एक Eka-undifferentiated रस Rasa=bliss, "रसं ह्येवायं लब्ध्वानंदी भवति Rasamhyevāyam Labdhvānandī Bhavati Tai-2-7-1. Having possessed bliss only, He enjoys." Or among the नवरस 'Navaras i. e, nine emotions,' Love, i. e. शृंगार Sṛngāra is important. She is that. Or एक Eka means परमेश्वर Parameśvara - She is the object of intense love of परमेश्वर Parameśvara; Or She has deep love towards Her husband. Or रस Rasa means Sweetness, which is agreeable to सात्त्विकाः Sāttvikās - As She is Awareness, limited by माया Māya which is primarily Sāttvic in nature, She likes sweetness. "रस्याः स्निग्धा स्थिराहृद्या आहाराः सात्त्विकाः प्रियाः Rasyā Snigdhā - Sthirā - Hṛdyā - Āhārāh - Sāttvika - Priyāh. Sweet, oily and delicious foods are agreeable to सात्त्वका Sāttvikāś."

ओम् एकरसायै नमः - Om Ekarasāyai Namah.

34. एकैश्वर्यप्रदायिनीं Ekaiśvaryapradāyinī : She grants single ऐश्वर्यं Aiśvarya or Lordship. Root ईश Iś denotes "directing." ईश्वर Iśvara means one who rules every created being as its directing power inside.

"यः सर्वेषु भूतेषु तिष्ठन् यः सर्वाणि भूतानि अंतरो यमयति Yah Sarveṣu Bhūteṣu Tiṣṭhan-Yah Sarvāni Bhūtāni Antaro-Yamayati-Who dwelling inside all creatures directs every creature. (Br.U.)" These creatures whom ईश्वर Iśvara directs, are जीवा, Jivās expressed by the word भूत Bhūta. They are the forms of Awareness, reflected in the limitation called mind which is a product of ignorance. They enjoy wakeful and other states. When they realise the infinite Brahman, they experience their oneness with Him as

stated in "तत्वमसि Tatvamasi. You are that Sr." In Sr. "एक मेव अद्वितीयम् Ekameva - Advitīyam - It is stressed that एकम् Ekam is अद्वैत Advaita. Hence, एकैश्वर्य Ekaisvarya is the attribute of अद्वित Advaita state and एकैश्वर्यप्रदायिनी Ekaiśvaryapradāyini means She grants that nondual unitary state. Or एक Eka means unique. When one is mentioned to be wise and rich, it means he is unique in having learning and wealth in a large measure - Similarly here, एकैश्वर्य Ekaiśvarya means, She grants powers like Aṇima and liberation in a superlative way, to devotees; Or it can be interpreted to mean that She confers the supreme attributes of human greatness, such as Emperorship to devotees.

आम् एकैश्वर्यप्रदायिन्यै नमः

Om Ekaiśvarya Pradāyinyai Namah.

35. एकातपत्रसाम्राज्यप्रदा Ekāta Patra Sāmrājya Pradā grants supreme over Lordship. आ Ā+all तप - Troubles= आतप Ātapa. So, आतप Ātapa means all exhausting troubles, arising from self, Gods and creatures. That which protects one from these आतप Ātapās is आतपत्र Ātapatra. It means आत्म ज्ञान Ātma Jnāna, which quietens all woes arising from संसार Samsāra. "यज्ञात्वान पून मोंह मेवं यास्यसि Yajnātvā na Punar Mohamevam Yāsyasi - by knowing which, you will not have this delusion again - Bh. G. 4-35."

एक Eka means that one which destroys the root cause of all woes अज्ञान (Ajnāna) - i. e., आत्मज्ञान Ātma Jnāna by implication, meaning knowledge of Infinite Brahman. Hence, एकातपत्र means that unitary knowledge. साम्राज्य Sāmrājya means supreme status - प्रदा means Giver. Hence,

the name means, She grants that supreme status of the unitary knowledge of Brahman. Or it means She makes one, an Emperor. ओम् एकातपत्रसाम्राज्य प्रदायैनमः Om Ekāta patrasāmrājyapradāyai Namah.

36. एकांतपूजिता Ekāntapūjitā-Worshipped in solitude. एक Eka or अद्वैत Advaita - means inferential knowledge of Tvam i. e. Jiva. अंत - means its limitation, the heart. Hence, एकांत Ekānta means heart एकांतपूजिता means, She is worshipped (by the worshipper) objectified as 'I' in the heart. "यत् साक्षा दपरोक्षात् ब्रह्म Yatsākṣā - Daparokṣād - Brama - who can be experienced and realised as ब्रह्मन् Brahman. Br. U. 5–4–1" or एक means ब्रह्मन् Brahman, अंत Anta means 'near' एकांत means उपनिषद् Upaniṣad. The root सद् Sad in उपनिषद् Upanishad means goal or movement. The goal of उपनिषद् Upaniṣad is ब्रह्मन् Brahman. Hence, it means that She is worshipped by उपनिषदः Upaniṣads. Or एकांत Ekānta means secret - "गुह निवाताश्रयेण प्रयोजयेत् Guhā - Nivātāśrāyena Praāyojayet - Meditate in places like caves where there is no strong breeze (Sve.U.2.10)." Hence, She is to be meditated upon by Yogis in such secret places. Or worshipped in secret by कामेश्वर Kāmeśvara as feminine gender - to maintain the tradition. She was worshipped by ईश्वर Īśvara as the primary agency in बहिर्याग (Bahiryāga) external worship at the beginning of creation and was pleased. Here a past action is implied. *f Or She is to be realised by meditation in secret, when every thing is merged in Her,

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*f Here, the सुवासिनीपूज Suvāsini Puja an item of external worship is indicated.

"कश्चिद्धीरः प्रत्यगात्मान मैक्षदावृत्तचक्षु रमृतत्व मिच्छन् Kaschīddhirāh - Pratyagātmāna - Maiksad-Āvṛttacakṣuramṛtatva-Micchan - One such hero, desiring immortality discovered, by inner vision, his self Kath - U.2.4.1."

ओम् एकांतपूजितायै नमः Om Ekāntapujitāyai Namah

37. एधमानप्रभा Edhamāna Prabhā - Ever increasing brilliance. एधमाना Edhamāna means mounting; Prabha means radiance. "तमेवभांत मनुभाति सर्वं तस्य भासा सर्वं मिदं विभाति Tameva Bhānta Manu Bhāti sarvam Tasya Bhāsā Sarvamidam Vibhāti - Every things else, is shining depending on the radiance of this Brahman – Mu. U."

ओम् एधमानप्रभायै नमः Om Edhamānaprabhāyai Namah.

38. एजदनेकजगदीश्वरी Ejadanekajagādīśvarī - Ruler of many worlds of beings vibrant with life. एजत् Ejat means vibrant with vitality i. e. various embodied living beings. एजदनेकजगत् Ejadanekajagat means many worlds with moving living beings - She is their ईश्वरी Īśvari, i. e. ruler because She directs them on. Although, immovable life, (such as trees) may not manifest knowledge, of obtaining weal, and preventing woe, yet, they manifest life-giving functions like drinking water etc. Hence, here Jagad includes the entire cosmos of moving and non-moving. Otherwise, the Śruti सर्वेषु भूतेषु "Sarveṣu Bhūteṣu" should be narrowly interpreted to mean only moving life. It is an accepted convention that where there is no contra diction, a word, besides its ordinary literal meaning should mean also implied extraordinary interpretation; Otherwise Brahman as the cause of the creation of the cosmos becomes limited to moving things only. That is why here, this word एजत् "Ejat" is used. Since some how,

all living beings depend for their creation on हिरण्यगर्भ Hiraṅyagarbha, who is based in Her, She rules all creatures.

ओम् एज दनेक जगदीश्वर्यै नमः

Om Ejadanekajagadiśvaryai Namah

39. एकवीरादिसंसेव्या Ekavirādisamsevyā - Served by एकवीरा Ekavīrā and others. एक Eka means unique; वीरा, Vīrā, means the devotee who, through the repetition of मंत्र Mantra etc. has achieved his life purpose of realising the deity of his मंत्र Mantra; one endowed with success; since devotees who worship various deities, have attributes, such as valor, profoundity, etc. which are only found in emperors, they are called वीराः Vīrās; Or, living beings who possess powers such as Ekavīrāś are called एकवीराः Ekavīrās. She is worshipped by groups of these powers. When She wants to bless Her devotees, She takes a form with attributes. Then, She is to be worshipped as the presiding deity of the Mantra, surrounded by many accompanying deities. Or एकवीरा Ekavīrā means रेणुका Reṇukā. एकवीरादि Ekavīrādi means रेणुका Reṇukā (1) and other dieties like श्यामला Syāmala - these, in proper time, from their own various abodes पीठा Pīṭhās (2) grant boons to devotees. When She is served by such great ones who can themselves grant boons in their own right to devotees, Her supreme greatness is indicated.

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(1) Reṇukā is the power within the Sun according to प्रपंचसारसंग्रह Prapanca Sāra Sangraha of गीर्वाणेंद्र Girvāṇendra श्यामला Syāmalā is the power of the mind known as मंत्रिणी Mantrinī mentioned in Sri Lalitopākhyāna.

(2) एकवीरपीठ Ekavīrapitha is one of 51 Pīthās mentioned in Prapanca Sāra Sangraha.

ओम् एकवीरादिसंसेव्यायै नमः

Om Ekavīrādisamsevyāyai Namah.

40. एकप्राभवशालिनी Ekaprābhavaśālini. She possesses unique rulership. प्राभव Prābhava is the attribute of प्रभु Prabhu or ruler i. e. sovereignity - एक Eka means one, or unique; every ruler requires a subject to be ruled. She requires no such. The reason is that the जगत् Jagat of which She is the cause and ruler, is within Her, just as the banian tree of the future is within the banian seed, which is its cause. This is Her uniqueness. It means She is the basic Awareness, the cause of जगत् Jagat. Or प्राभव Prābhava means ईश्वरत्व Īsvaratva i. e. rulership. This जगत् Jagat, which She rules, as Her creation, is only one part of the attributes of that infinite Awareness- "पादोस्य सर्वा भूतानि Pādoasya Sarva Bhūtani - all creatures are one part of Him (Brahman)."

"एकांशेन स्थितो जगत् Ekāmsena sthito Jagat-Cosmos is one aspect of Brahman Bh.G." Since She exhibits by Her rulership, eternal Awareness, i. e. सत् चित् Satcid, ever existing with in Her She is known by this name.

Or प्राभव Prābhavā means emperorship and एक Eka means prominent or unique. Every emperorship with attributes, should have a limit somewhere. But Her's has none; "एष सर्वेश्वर एष भूताधिपति एष भूत पालाः Eṣa sarvevara Eṣa Bhūtādhipati Eṣa Bhūta Pālah. He is the lord of all - the King of creatures - their ruler. (6-4-22. Bh. U)" According to the above श्रुति Sruti, She is the inner directing force, with supreme power over the organs, such as speech, conferring realisation. Hence, She is that unique ruler whose empire has no limits. The conclusion is that She is necessarily to be meditated on as Sovereign-

independant cause of the जगत् Jagat established in Vedanta as तटस्थ Taṭasta, the infinite सत् चित् आनंद Sat. Cid. Ananda, who is onesं own Self.

ओम् एकप्राभवशालिन्यै नमः

Om Ekaprābhavaśālinyai Namah

41. ईकाररूपा Īkārarūpa : She has the form of the third limb of the Mantra, i. e. ई "I".

ओम् ईकाररूपायै नमः Om Īkārarūpāyai Namah.

42. ईशित्री Īśitrī - Directing Force. इच्छति Icchati means desires, ईशयति Īśayati means directs. As She does both, She is called Iśitri, meaning, She directs everything.

ओम् ईशित्र्यै नमः Om Īśitryai Namah.

43. ईप्सितार्थप्रदायिनी Īpsitārthapradāyinī - Giver of desired objects. इप्सित Īpsita is the object desired: अर्थ Artha means object, prayed for. These are benefits here and मोक्ष Mokṣa hereafter. प्रदायिनी Pradāyini means, She gives all these. The argument of मीमांसका: Mīmāmsakās that deeds alone done now will bear fruit hereafter through अदृष्ट Adṛṣta, is not correct. अदृष्ट Adṛṣta is inanimate and is not known to have power to award fruits; But just as a king who is pleased with deeds of bravery of his servant, rewards him, deeds done are rewarded only because there is a presiding Awareness. "कर्माध्यक्ष Karmādhyakṣah"; परमेश्वर Paramesvara, who is worshipped presides over कर्म 'Karma' deeds. He is omniscient and is potent to suitably award the fruits of the good and bad deeds, done by those competent to do them. Even other concious agencies like Jīva have not that power. Hence

He alone creates the proper desire to do deeds in those competent to do them, induces them properly to effort and fulfils their desires. This argument, refutes the view point of the atheistic मीमांसकाः mimāmsakās. Or ईप्सित Īpsita means comprehended. ईप्सितार्थ Īpsitārtha means the object desired to be attained in prayer, by Sravaṇa (hearing), मनन Manana (contemplation), निदिध्यास Nididhyāsa (meditation), of Vedānta which defines Her self. That object is मोक्ष Mokṣa - desired by all; Prada means She grants that object which is Herself.

ओम् ईप्सितार्थप्रदायिन्यै नमः

Om Īpsitārthapradāyinyai Namah.

44. ईदृगित्यनिर्देश्या Īdṛgityanirdeśyā : Cannot be defined as having these qualities. ईदृगिति Īdṛgiti means having this measure, this form, these signs, or this nature. अनिर्देश्या Anirdesyā - Cannot be determined. Things perceptible to senses can be determined by the above qualities. But according to Sr. "यच्चक्षुषा न पश्यति Yaccakṣuṣā – Na Paśyati - Cannot be seen by eyes - Ke.U.1-6." She is beyond all sense perception. Hence, She cannot be determined as having this shape, quality or nature. It is accepted that उपनिषदः Upaniṣads being parts of वेद Veda, seeking no other proof, authoritatively, reveal the unknown; if they however describe Her as this or of this nature, they merely translate the knowledge gained through senses. Then they cannot be self authoritative because they depend on sense - perception. Hence, according to the Upaniṣadic school, She cannot be defined, as this or of this nature.

ओम् ईदृगित्यनिर्देश्यायै नमः

Om Īdrgityanirdeśyāyai Namah

45. ईश्वरत्वविधायिनी Īśvaratvavidhāyinī : She confers ईश्वरत्व Īśvaratva, i. e. the attribute of ईश्वर Īśvara, i. e. attitude of oneness with ईश्वर Īśvara. Since She confers this state, She is called ईश्वरत्वविधायिनी - Īśvaratva - Vidhāyini. "स्वेन स्वरूपेण निष्पद्यते Svena Svarupena - Niṣpadyate- culminates as Her own self-(Ch. U. 3. 4)". According to the above, as Infinite Awareness, that dispels ignorance possessing powers of limitation and extension, She destroys the misconception that one self and ईश्वर Īśvara are different and that they cannot be one. Or ईश्वरत्व Īśvaratva means supremacy in dominions of learning, and wealth, resulting from previous deeds. Since, She rewards the past good deeds of all living beings, She is so named.

ओम् ईश्वरत्वविधायिन्यै नमः

Om Īśvaratvavidhāyinyai Namah.

46. ईशानादिब्रह्ममयी Īśānādibrahmamayī : She is one with ब्रह्म Brahmās', such as ईशान Īśānā. There are five Brahmās named, ईशान Īśānā, तत्पुरुष Tatpuruṣa, अघोर Aghora, वामदेव Vāmdeva, सद्योजात Sadyojāta. They are in the aggregate, Her form. Or ईशानादि Īśānādi means great ones with authority like ब्रह्म Brahma, विष्णु Viṣṇu, and महेश्वर Maheśvara - Even to those great intelligences with a name, form and ego, She appears, as अंतर्यामि Antaryāmi, i e. सत् चित् आनंद Sat. Cid. Ananda. the Ultimate illuminating bliss, guiding their minds.

ओम् ईशानादिब्रह्ममय्यै नमः

Om Īśānādibrahmamayyai Namah

47. ईशित्वद्यष्टसिद्धिदा Īśitvādyaṣṭasiddidā - She confers the eight powers, such as ईशित्व Īśitva: They are

अणिमा (1) Aṇima - to become minute or atomic; महिमा (2) Mahima to become huge, (3) लघिमा Laghima-to become very light (4) गरिमा Garima - to become very heavy and immovable like mountains, (5) प्राप्ति Prāpti - to extend in a moment throughout cosmos, i. e. to have powers like touching the moon with ones hand; (6) ईशित्व Īśitva - to have the power of directing Gods like Indra; (7) प्राकाम्य Prākāmya - To have fulfilment of every desire and (8) वशित्व Vaśitva - To have the entire cosmos under one's control, and यत्र कामाः परागताः Yatra - Kāmāh - Parāgātāh. (*f) when one has this power, his desires vanish, i. e. - He enjoys their fulfilment without them because he is an आप्तकामा Āptakāma, one whose desires are all fulfilled - These powers are conferred by Her.

ओम् ईशित्वाद्यष्टसिद्धिदायै नमः

Om Īśitvādyāṣṭasiddhidāyai Namah

48. ईक्षित्री Ikṣitrī - Passive spectator = She as a witness is uninvolved and passive - "साक्षी चेता Sākṣī - Cetā (Sve-U-6-11) Conscious and witness - "आविः सन्निहितं गुहायाम् Āvih - Sannihitam - Guhāyām - Brahman is very near, in the heart, shining Mu-U. 2.2". Hence She is ईक्षित्री Ikṣitrī.

ओम् ईक्षित्र्यै नमः Om Ikṣtrai Namah

49. ईक्षिणसृष्टांडकोटिः Ikṣaṇasṛṣṭāndakoṭih - Her desire created million universes. अंड Andā means ब्रह्माण्ड Brahm-

(*f) In योगदर्शन Yogadarśana, among the 8 Siddhis, गरिमा Garima is not mentioned. Instead 8th Siddhi is named Yatra Kā Mā Vaśāyitvam. The same is here mentioned as यत्र कामाः परागताः Yatra Kāmāh Parāgatāh.

āndā i. e. Universe; अंडकोटि Andakoṭi mean millions of Universes; Here, plural of universe is used, to include the universes of present, past and future, as the cosmos is without a beginning but eternal. A mere desire to create future worlds, resulted in these millions of created universes "तदैक्षत बहु स्यां प्रजायेय Tadaikṣata Bahu Syām Prajāyeya. He saw (desired) to become many and to create, Ch. U. 6-2-3 Īkṣām - Cakre. He saw. आत्मा वा इद मेक मेव अग्र आसीत् नान्यत् किंचन मिषत् स ऐक्षत लोकान्नु सृज। इति स इमान् लोका नसृजत Ātmā Vā Ida Meka Meva Agra Āsīt Nānyat Kincana Miṣat Sa Īkṣata Lokannu Sṛja Iti Sa Imān Loka Nasṛjata. In the beginning there was only आत्मा Ātma. There was no other agency. He desired to create the worlds and saw (desired) and created them (Ait. U. 1-1)". These शृतय: Sṛitis all corroborate that Brahman, being both the material and efficient cause, creates, without any aid from outside, all this which is inseparable from Him, just as a spider creates a web out of its own body. This is also stated in "प्रकृतिश्च प्रतिज्ञादृष्टांतानुपरोधात् Prakṛtiśca Pratijnādṛṣṭāntānu Parodhāt - (Br. S. 2. 4. 23)" (*f 1)

ओम् ईक्षाणसृष्टांडकोटये नमः
Om Īkṣaṇasṛṣṭāndakoṭaye Namaḥ.

50. ईश्वर वल्लभा Īśvaravallabhā : ईश्वर Īśvara is कामेश्वर Kāmeśvara - She has Him for Her husband or वल्लभ Vallabha - Or ईश्वर Īśvara means ब्रह्मा Brahma, विष्णु Viṣṇu, रुद्र Rudra and others; She is the supremest power

(*f 1) For the pot, the potter is निमित्त Nimitta or effiicient cause and clay is उपादान Upādāna or material cause. But Brahman is both the निमित्त Nimitta and उपादान कारण Upādāna Kāraṇa of Jagat. This is the meaning of this Sūtra.

in them, They owe their greatness to Her. Hence, She is loved and cherished by them.

ओम् ईश्वरवल्लभायै नमः

Om Īśvaravallabhāyai Namah

51. ईडिता Īditā - The meaning of the root ईड् Id is "To praise". So this name means, She is the object of praise - by वेदांत Vedānta, or their goal; "एष नित्यो महिमा ब्राह्मणस्य Eṣanityomahimā Brāhmaṇasya. This eternal greatness of the knower of Brahman is not enhanced by (good) deeds, nor does it decrease by (bad) deeds. Br.U–6–4–23".

ओम् ईडितायै नमः Om Īditāyai Namah

52. ईश्वरार्धांगशरीरा Īśvarārdhāngaśarīrā - Has for Her body half of शिव Sivaś. ईश्वर Īśvara means शिव Siva, who is सत् चित् आनंद Sat. Cid. Ānanda - Half His body i. e. ईश्वरार्धांग Īśvarārdhānga - is the form of आनंद Ānanda, i. e. bliss. So, the name means, She has bliss as Her शरीर Sarira, or as Her distinguishing form - "सच्चिन्मयः शिवः साक्षात् तस्यानंदमयी शिवा Saccinmayah Sivah Sākṣāt Tasyānanda Mayī Sivā. Sivā is सत् Sat and चिद् Cid - and Sivā is अनंद Anada" - Or it means that Her body is the left half of Sivā's.

Or ईश्वर Īśvara means ह Ha - अर्धांग Ardhānga, i. e. half his body - is ई Ī - i. e. शक्तिबीज Sakti Bīja. It means परदेवता Paradevatā has the form of ह्रीम् Hrīm. (*f)

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*f (52): In Panca Daśī Mantra, क Ka and ह Ha denote शिव Siva. ह्रीम् Hrīm denotes both शिव Sivā and शक्ति Sakti and the rest of the letters of the mantra denote शक्ति Sakti according to Br. PU.

ओम् ईश्वरार्धांग शरीरायै नमः

Om Īśvarārdhāngaśarirāyai Namah

53. ईशाधिदेवता Iśādhidevatā - The word ईश Iśa, not only means ईश्वर Īśvarā but by implication जीव Jīva also. She is the presiding Deity of both. They are signified by the two pronouns तत् Tat and त्वम् Tvam in तत्वम् Tatvam, respectively; When Awareness is limited by माया Māyā it is named ईश्वर Īśvara (*f2) and when limited by inner instrument अंतःकरण (Antahkaraṇa) it is जीव Jīva (*f3). These limitations are different, but it is only one and the same Awareness that is limited. When these two limitations are discarded, She manifests, shining as is the Basic, unchanging consciousness, the underlining unity found in तत् Tat and त्वम् Tvam when they are examined; or ईश Iśa means कामेश्वर Kāmeśvara. अधिदेवता Adhidevatā means "respected deity," i. e. She worships कामेश्वर Kameśwara meaning She is His chastest wife.

ओम् ईशाधिदेवतायै नमः Om Iśādhidevatāyai Namah.

54. ईश्वरप्रेरणकरी Iśvarapreraṇakārī : She directs ईश्वर Iśvara who is Her reflection in माया Māyā; She alone directs the acts of creation etc. of the जगत् Jagat, which are Her commands. As consciousness reflected in the powers of concealment (*f) and extension, of will, knowledge and action, She is the illuminating will.

*f2 (53): ईश्वर Iśvara has the attributes of omniscience etc.

*f3 (53): जीव Jīva has the attribute of ignorance etc.

*f (54): आवरणशक्ति Āvaraṇa Śákti is the power that conceals सत् Sat or Reality. It will be only dispelled by Jnāna. (Extension) विक्षेप Vikeṣepa Sakti is the power that creates a sense of seperateness between कूटस्थ Kūṭasta

Īkṣaṇa, of Parameśvara, who initiates creation. She facilitates future acts of creation etc. In Sr. सैक्षत Saīkṣata, it is said that ईक्षण Īkṣaṇa or will created the जगत् Jagat. Or as the wife of ईश्वर Īśvara, She is completely subservient to Him, and without transgressing His commands executes them.

ओम् ईश्वरप्रेरणकर्यै नमः

Om Īśvarapreraṇakaryai Namah.

55. ईशतांडव साक्षिणी Īśatānḍavasākṣiṇī : Witness, to the dance of ईश Īśa. ईश Īśa means that signified by तत् Tat in तत्वम् Tatvam, i. e. ब्रह्मन् Brahman. तांडव Tānḍava is effortless play like dance. Since it is a movement, ईशतांडव Īśatanḍava here means acts such as creation etc. of ब्रह्मन् Brahman. साक्षिणी Sākṣiṇī means, She witnesses, i. e. She is the uninvolved illumination of such acts. "असंगो नहि सज्जते Asango Nahi Sajjate. Uninvolved - He has no attachment Br. U. 6-6-15." Or ईशतांडव Īśatānḍava means, the intiation of the 64 arts, signified by the dancing and acting of परमेश्वर Paramesvara. She is their witness. "नर्तनाद्धि परेशस्य चतुः षष्टिकलाजनिः Nartanāddhi Pareśasya Catuṣsaṣṭi Kalājanih."

The 64 arts emanated from the dance of Paramesvara. As this ईशतांडव नर्तन Īśatanḍava Nartana, is clearly described, in the प्रदोषस्तोत्र Pradoṣastotra, it is not elaborated here.

(Paramātma) and प्रत्यगात्मा Pratyagātma (individual Self). It is said this persists till प्रारब्ध Prārabdha is exhausted even in great ones like नारद Nārada. इच्छा Icchā, ज्ञान Jnāna, and क्रिया शक्ति Kriyā Saktīs are one of the Triads such as त्रिपुरा Tripura, and त्रिपुटि Tripuṭi which are Her forms.

ओम् ईशतांडवसाक्षिण्यै नमः
Om Īśatāṇḍavasākṣiṇai Namah.

56. ईश्वरोत्संगनिलया Īśvarotsanganilayā : Seated in the lap of ईश्वर Īśvara. ईश्वर Īśvara means Her husband. उत्संग Utsanga means thighs, निलय Nilaya means situated or seated.

ओम् ईश्वरोत्संगनिलयायै नमः
Om Īśvarotsanganilayāyai Namah.

57. ईतिबाधाविनाशिनी Ītibādhāvināśini : ईति बाध (*f) Īti Bādhā means evils caused by Gods and troubles caused by small animals. She destroys these evils and troubles.

ओम् ईतिबाधाविनाशिन्यै नमः
Om Īti Bādhā Vināśinyai Namah.

58. ईहाविरहिता Īhāvirahitā. ईहा Īhā is the desire for things one does not possess. She has no desires; since She is आत्प कामा Āptakāmā (all desires fulfilled).

ओम् ईहाविरहितायै नमः Om Īhāvirahitāyai Namah.

59. ईशशक्तिः Īśaśaktih The power of ईश्वर Īśvara such as omniscience etc. i. e. She possesses that power according to the Sr. "देवात्मशक्तिम् Devātmaśaktim - Sve. U. 13. They discovered that the cause of जगत् Jagat is the independent power of परमात्मा Parāmatman."

ओम् ईशशक्त्यै नमः Om Īśaśaktyai Namah

60. ईषत्स्मितानना Īṣatsmitānanā (Smiling face.) ईषत्स्मित Īṣatsmita means smiling. The name means, She

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57 (*f) ईतिबाधा Itibādhā are; down pour of rains, drought, troubles with mosquitoes, rats and birds. and living in the neighbour-hood of the King.

has a smiling face; i. e. She has always a benign countenance. Or, it can be interpreted, that She is like that because She is the form of Ultimate bliss, untouched by grief, since all Her wishes are fulfilled.

ओम् ईषत्स्मितानानायै नमः Om Īṣatsmitānanāyai Namah

61. लकाररूपा Lakārarūpā : She is signified by the 4th letter ल La of the मंत्र Mantra.

ओम् लकाररूपायै नमः Om Lakārarūpāyai Namah

62. ललिता Lalitā : "ललितं त्रिषु सुंदरम् Lalitam Triṣu Sundaram. The word ललिता used in any of the three genders means beautiful." Accordingly, ललिता Lalitā means beautiful –The meaning is, She is त्रिपुरसुंदरी Tripurasundari — of superlative or peerless beauty.

ओम् ललितायै नमः Om Lalitāyai Namah

63. लक्ष्मीवाणीनिषेविता Lakṣmivāṇīniṣevitā : Served by लक्ष्मी Lakṣmī and वाणी Vāṇī लक्ष्मी – Lakṣmi is रमा Ramā - The power signīfying every form of wealth; वाणी Vāṇī is सरस्वती Sarasvatī, the power signifying every form of Knowledge - They are both one with Her. She is served by both, with sincere devotion. सेवा Seva here means, obeying all Her behests expressed by Her mere glance.

ओम् लक्ष्मीवाणीनिषेवितायैनम :

Om Lakshmivāṇīniṣevitāyai Namah.

64. लाकिनी Lākinī कम् Kam means happiness, according to the Sr. "कं ब्रह्म Kam Brahma." अकम् Akam means non-happiness, i. e. grief, i. e. all this sorrowful जगत् Jagat, which appears to be other than ब्रह्मन् Brahman; लम् Lam means dissolution. It is indicative of the three acts of

लय Laya - destruction, स्थिति Sthti - Preservation and Utpatti - Creation.

लम् अकम् Lam Akam is लाकिनी Lākini meaning She is Brahman devoid of falsehood, inertia, and sorrow which are the attributes and cause of Jagat. लाकिनी Lākinī is the presiding deity of मणिपुर चक्र Maṇipūra Cakra.

ओम् लाकिन्यै नमः Om Lākinyai Namah.

65. ललनारूपा LāLanārūpā : – of the form of women. The form of women signifies Her. Here, form means sex, ornaments, figure, etc. - i. e. She has the image of women; or according to the saying "लिगांकित मिदं पश्य जग देत द्रूगांकितम् Lingāmkita Midam Paśya Jaga Dedat Bhagānkitam." (*f) Women are Her Rūpa or riches.

ओम् ललनारूपायै नमः Om Lalanārūpāyai Namah.

66. लसद्दाडिमपाटला Lasaddāḍimapāṭalā : She has the lustre of pomogranate flower लसद्दाडिम Lasaddāḍima means Lustrous Dāḍima or full blown promogranate flower; दाडिम Daḍima is suggestive of other red flowers such as Bandhūka. Her form is described as पाटला Pāṭalā mainly red mixed with white. It is said "श्वेतरक्ततु पाटलम् Sveta Raktamtu Pāṭalam - पाटलम् Pāṭalam is red and white."

ओम् लसद्दाडिमपाटलायै नमः

Om Lasaddāḍimapāṭalāyai Namah

67. ललन्तिकालसत्फाला Lalāntikālasatphāla - Her brow is adorned with ललंतिका Lalantikā. ललंतिका Lalantikā is an ornament worn on the forehead. It has all the nine precious stones in the centre, with pearls all round ललंतिका

*f 65: All this जगत् Jagat, is significant of ईश्वर Īśvara and शक्ति Sakti.

Lalantikā is suggestive of other ornaments like ललाटपट्टा Lalāṭa Patta; Her for-head is bedecked with such ornaments.

ओम् ललंतिकालसत्फालायै नमः

Om Lalantikālastphālāyai Namah.

68. ललाटनयना र्चिता Lalāṭanayanārcitā (worshipped by one with His eye between eye brows.) She is worshipped by ललाटनयन Lalāṭanayana. ललाटनयन Lalāṭanayana means those who are having their eye in ललाट Lalaṭa. ललाट Lalāṭa here means the space between the eye brows, and eye means knowledge. So, the name means, She is worshipped by those whose mind becomes functionless by what is known as खेचरीमुद्रा Khecarimudrā, where the eyes are pointed above. (** f1) Or, She is worshipped by शिव Śiva having III eye or रुद्र Rudra who is one of His forms.

It is mentioned in जाबाल्युपनिषद् Jabālyupaniṣad, that the great sage याज्ञवल्क्य Yājnavalkya has stated in answer to the question of Atri, that if परमेश्वर Parameśwara is worshipped, in अविमुक्त Avimukta (*f) which is the space between the eye brows, the worshipper attains the ultimate पुरुष Puruṣa. It means one realises Her if one achieves success, in the stage indicated by the concluding sentence of याज्ञवल्क्य Yājnavalkya, above referred.

ओम् ललाटनयनार्चितायै नमः

Om Lalāṭanayanārcitāyai Namah.

(*f) 68 वारणासी Vāraṇāsi is the conjunction of वरुण Varuṇa and असि Asi otherwise known as Avimukta.

(*f1) 68. खेचरी मुद्रा Khecari Mudra is the posture where the योगि Yogi rolls his tongue back to its base and focuses his eyes to a point between the eye brows.

69. लक्षणोज्वलदिव्यांगी Lakṣanojvaladivyāngī : Her body is effulgant with auspicious signs - Her form is pure, auspicious and effulgent with the distinguishing signs of Svarūpa and Taṭasta; Svarūpa is सत् चित् आनंद Sat Cit Ānanda the basis of माया Māya; तटस्थ Taṭasta is Her aspect as the cause of creaiion, preservation and destruction of Jagat. "तदात्मान स्वय मकुरुत Tadātmānam Svaya Makuruta He has Himself become His self Tai-U-2.7.1)". According to the above, just as ghee becomes solid naturally She who is solidified सत् चित् आनंद Sat Cid Ānanda transforms Herself into जीवत्मा Jīvātmā. Or Lakṣaṇa's means signs of divinity in the body as defined in the science of सामुद्रिक Sāmudrika. She has parts of body, such as head, hands, etc. which are full and resplendent with signs indicative of divinity.

ओम् लक्षणोज्वलदिव्यांगै नमः
Om Lakṣanojvaladivyāngyai Namah.

70. लक्षकोटयण्डनायिका Lakṣakoṭyanḍanāyikā - Lakṣa means innumerable or count less अण्ड Anḍa means Brahmanḍa (Universe). Since, Samsāra is without a beginning, these Anḍās belonging to past, present and future, and are of infinite number. Tney are हिरण्यगर्भ Hiraṇyagarbha or विराट् Virāt in their integral form and विश्व Viśva and तैजस Taijasa in their individual form of limitations. They are all Her so many limitations or उपाधि Upadhi (*f) She is

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*f 70 When She becomes सोपाधिक Sopādhika or with limitations, She is ईश्वर Īśvara in integral form or Jīva in individual form - Each of Her two forms has again 3 kinds of Upādhīs, स्थूल Stūla (gross), सूक्ष्म Sūkṣma (Subtle) कारण Kārana (Causal) or अविद्य Īśvara is known by names of वैश्वानर Vaisvānara, हिरण्यगर्भ Hiraṇyagarbha and मायावि Māyāvi, in these 3 kinds of Upādhis respec-

the leader of these countless Aṇḍās, i. e. Brahmaṇḍās; i. e. She, the basic Awareness, reflects in them, and confers Her reality to them.

ओम् लक्षकोटयण्डनायिकायै नमः

Om Lakṣakoṭyaṇḍanāyikāyai Namah.

71. लक्ष्यार्धा Lakṣyārdhā : The conclusion arrived at by examination or inference established by examining Mahā Vākyās - Great sayings - of Vedānta - according to Jahadajahad (*f2) Lakṣaṇa: or Lakṣya is the realisation of Awareness through the dissolution of the mind, which is the result of practice of हठ Hatha or राजयोग Rājayoga. This practice is in planes or Bhūmikās, well known in योगशास्त्र Yoga Sastrās, within or without (the body) below or above, in pursuit of the Attributeless, or to obtain one's wishes. Artha means that which is begged of the Guru; the name means, Her form is illuminating and Ultimate bliss. "ब्रह्मैवेद ममृतं पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणाता श्चोत्तरेण Brahmaiveda Mamṛtam Purastāt Brahma Paścāt Brahma Dakṣiṇātā - Scottareṇa - Immortality alone is ब्रह्म Brahman He is on all sides", (Mu. U. 2-2-11.)

ओम् लक्ष्यार्धायै नमः Om Lakṣyārdhāyai Namah.

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tively. Similarly, Jīva is named विश्व Viśva, तैजस Taijasa and प्राज्ञ Prājna - All the gross perceptible cosmos is विराट् Virāt.

*f1 71 The function of speech is to express the meaning of a thing. When a word can express that only, it is called वाच्य Vācya or मुख्य Mukhya. When it cannot do so, but only expresses its meaning approximately by implication, that function of speech is called लक्षण Lakṣaṇa. This जहदजहद् लक्षण Jahadaja had Lakṣaṇa is one of these functions of speech, which Vedāntins use to define ब्रह्मन् Brahman.

72. लक्षणागम्या Lakṣaṇāgamyā : She is inaccessible to लक्षण Lakṣaṇa. When any particular word cannot express the essential meaning but indicates the meaning approximate to it, this function of speech is called लक्षण Lakṣaṇa This लक्षण Lakṣaṇa; causes a sense of difference betwee the word and its import; it can inform us only about finite things, having parts. It cannot function in relation to ब्रह्मन् Brahman, who is pure, Infinite, Unlimited consciousness. It cannot be said, that ब्रह्मन् Brahman is of this kind or belongs to this or that. Hence, लक्षण Lakṣaṇa fails in Her case.

अगम्य Agamya means inaccessible. Hence it means She is in accessible to लक्षण Lakṣaṇa. But in spite of the above, in Vedānta, लक्षण Lakṣaṇa is accepted. Here, the identity of तत् Tat and त्वम् Tvam, can be established only through 'जहदजहत् लक्षण Jahadajahd' Lakṣaṇa', through which it is proved that when the attributes of जीव Jīva and ईश्वर Īśvara are discarded, their underlying Unity is established. Hence, वेदान्त Vedānta accepts लक्षण Lakṣaṇa. But the Deity here mentioned is pure Awareness, effulgent and eternal. She is beyond लक्षण Lakṣaṇa. Hence, the name is proper.

ओम् लक्षणागम्यायै नमः Om Lakṣaṇāgamyāyai Namah.

73. लब्धकामा Labdhakāmā - of fulfilled desires. काम Kāma means desires pertaining to this world and the next लब्ध Labdha means attained. काम Kāma by implication means, the happiness that is desired. She has this already. It means She is Paryāpta Kāmā. "पर्याप्तकामास्य कृतात्मनस्तु इहैव सर्वे प्रविलीयंति कामः Paryāptakāmasya Kṛtātmanastu Ihaiva Sarve Pravilīyanti Kāmah. Desires of one with

realised self and fulfilled wishes, here alone disappear. (Mu. U; 3–3.")

ओम् लब्धकामायै नम: Om Labdhakāmāyai Namah.

74. लतातनु: Latātanuh: Her body is like a creeper. Creepers like कल्पलता Kalpalatā, are well known for giving their votaries, all the objects of life. Her body, i. e. Her form is all tenderness like those creepers.

ओम् लतातनवे नम: Om Latātanave Namah.

75. ललामराजदलिका Lalāmarājadalikā: Lalāma means ornamental marks or figures made of Musk; अलिका Alikā= forehead, Her forehead is exquisitely adorned with ornamental musk marks.

ओम् ललामराजदलिकायै नम:

Om Lalāmarājadalikāyai Namah.

76. लंबिमुक्तालतांचिता Lambimuktālatāncitā: Bedceked with pendents of pearls. लंबि Lambi=hanging, मुक्तालता Muktālatā=pearl wreath; अंचिता Ancita=Properly worn. In every part of Her body, She has pendents of pearls and gold-set with precious stones. She has these pendents, from the base of Her Crown, from the ornaments of Her forehead from Her nose and ears, from the armlets of Her four arms, from the ornaments in Her temples and neck, from Her waist-belt and from Her veil.

ओम् लंबिमुक्कतालतांचितायै नमः

Om Lambimuktā Latāncitāyai Namah.

77. लंवोदरप्रसू: Lambodaraprasūh (Mother of Lambodara.) लंबोदर Lambodara is Mahāgaṇeśa प्रसू Prasū means mother; She is His Mother; Or She gave birth to him.

ओम् लंबोदरप्रसवे नम: Om Lambodaraprasave Namah.

78. लभ्य Labhyā-accessible; while in संसार Samsāra, She is masked by the limiting power of ignorance, yet She can be realised as Her reflection in the plane of infinite knowledge, which is the inner instrument perfected by श्रवण Śravaṇa (Hearing) etc. ब्रह्मन् Brahman is eternal and is ever with us. Yet, like the neck-lace in our neck, which when we forget it, is lost to us, and when we remember it again, we have it, She while apparently lost to us, is ever with us and accessible.

ओम् लभ्यायै नमः Om Labhyāyai Namah.

79. लज्जढ्या Lajjādhyā (Full of modesty): लज्जा Lajjā means shame or modesty. It is indicative of all other functions of mind. Her figure is composed of all these. Since, She grants boons, in a veiled state without appearing, She can be described to-be shy.

ओम् लज्याढ्यायै नमः Om Lajjādhyāyai Namah.

80. लयवर्जिता Layavarjita (Devoid of dissolution) लय Laya means destruction - She is devoid of it. "अविनाशी वारेय मात्मा अनुच्छित्ति धर्मा Avināśi Vāreyamātmā Anucchitti Dharmā - This आत्म Ātma is indestructible cannot be cut. (Br.U. 6-6-14)" Hence, She is indestructible. Here लय Laya stands for the षड्भाव विकार Ṣadbhāva Vikāraś i. e. changes mentioned in निरुक्त Nirukta. They are Janana - birth Astitva - existence, Vṛddhi - growth Vipariṇāma - Change; Apakṣaya decay Nāśa Death or destruction. That She is devoid of these six changes is borne out by Smṛtis like." सत्यं ज्ञान मनंतं ब्रह्म Satyam Jnāna Manantam Brahma Tai.U. 2-17.

ओम् लयवर्जितायै नमः Om Layavarjitayai Namah.

81. ह्रींकाररूपा Hrīmkārarūpa: Her form is ह्रीम् She is defined by ह्रीम् Hrīm, the fifth letter of the मंत्र Mantra.

ओम् ह्रींकाररूपायै नमः Om Hrīm Kara Rūpāyai Namah.

81. ह्रींकारनिलया Hrīmkāranilayā: She resides in ह्रीम् Hrīm. This name indicates to us that She always resides in ह्रीम् Hrīm but separate from it; just as a resident is separate from his residence, She is separate from Her residence ह्रीम् Hrīm which expresses Her, as Her own वाचक Vācaka. Without such relation ship, ह्रीम् Hrīm cannot express Her.

ओम् ह्रींकारनिलयायै नमः Om Hrīmkāranilayāyai Namah.

83. ह्रींपदप्रिया Hrīmpadapriyā: She is fond of ह्रींपद Hrīmpadā. Pada means that which is attained or revealed. ह्रीम् Hrīm as a limb of the Mantra, has the potency to reveal the Deity. According to the definition शक्तम् पदम् Saktam Padam (*f) that which is powerful is Padam. Padam is alternatively defind as "वर्णसमुदायम् Varṇasamudāyam" grouping of letters. Here Hrīm is a combination of letters, ह Ha, र Ra, ई I and म् M and hence it is a पदम् Padam. To those who repeat this पद Pada, She confers all the objects of life, through the realisation of the Deity. Either way, She is fond of ह्रीम् Hrīm.

ओम् ह्रींपादप्रियायै नमः Om Hrīm Padapriyāyai Namah.

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* f 83 शक्तम् पदम् Saktam Padam is a rule of न्याय Nyāya. It means the word has the power to express a particular meaning or thing. Hence ह्रीम् Hrīm has the power to express her. Or, वर्ण also is पद Pada according to उपवर्ष Upavarṣa, as mentioned in Bh. Sū. Bhāṣya.

84. ह्रींकारबीजा Hrīmkārabījā ह्रीम् Hrīm is the part of the Mantra which expresses Her. "ज्ञापकं देवतानां यद्बीज मक्षर मूच्यते Jnāpakam Devatānām Yadbīja Makṣara Mucyate - Letter which reveals the Deity is called बीज Bīja." Llke a banian seed (Bīja) which indicates as cause, the future banian tree within it ह्रीम् Hrīm, reveals and indicates Māyā within it and hence is called बीज Bīja. According to सत् कार्यवाद Sat Kāryavāda, the जगत् Jagat of name and form नामरूप Nāmarūpa is existing as सत् Sat always within अव्यक्त Avyakta; अव्यक्त Avyakta is the cause and जगत् Jagat is its कार्य Kārya i. e. after effect or manifestation, like the future banian tree within the seed.

When the cause manifests itself as a multiplicity of name and form, in Her presence, it is called Creation. Since ह्रीम् Hrīm expresses Awareness, limited by माया Māyā (as the cause of creation) it is called बीज Bija Hence, She is known as ह्रींबीजा Hrīmbijā.

ओम् ह्रींबीजायै नमः Om Hrīmbījāyai Namah.

85. ह्रींकारमंत्रा Hrīmkāramantra : She is मंत्र Mantra Hrīm. She saves one who meditates on ह्राम् Hrīm, because She is one with ह्रीम् Hrīm which expresses Her. Or She is the Māntra in which ह्रींकार Hrīmkāra is set, i. e. Pancadaśī.

ओम् ह्रींकारचक्रायै नमः Om Hrīmkāramantrayai Namah.

86. ह्रींकारलक्षणा Hrīmkāralakṣaṇa ह्रीम् Hrīm is Her लक्षण Lakṣaṇa; ह Ha is शिव Śiva, since ह Ha is बीज Bīja of आकाश Akaśa or space, and He is like आकाश Ākāśa untouched. र Ra is वह्निबीज Vahini Bīja, of fire which expresses ईश्वर Iśvara, (the cause), who has with in him the power to produce result (Jagat); Hence ह

Ha combined with र Ra expresses the pure Awareness in its independent causal state. I is मन्मथ Manmadha बीज Bīja. It signifies its cause, and is indicative of Awareness of the form of विष्णु Viṣṇu, who is the cause of preservation. The अनुस्वर Anusvāra or म् 'M' expresses the dissolution of Jagat into that which is its inseparable, material and efficient cause. Hence, when ह्रीम् Hrīm is uttered, the Awareness which is the cause of the creation, preservation and destruction of Jagat is expressed by the power inherent in the word. ह्रीम् Hrīm is only Her sign as Her form is bereft of all limitations. Or She has तटस्थ लक्षण Taṭasta Lakṣaṇa - (See Name 69) - i. e. in active with reference to Jagat.

ओम् ह्रींकारलक्षणायै नमः

Om Hrīmkāralakṣaṇāyai Namah.

87. ह्रींकारजपसुप्रीता Hrīmkārajapasuprītā: She is pleased well with the repetition of ह्रींकार Hrīmkāra.

ओम् ह्रींकारजपसुप्रीतायै नमः

Om Hrīmkārajapasupritāyai Namah.

88. ह्रीमती Hrīmatī: She is ह्रीम् Hrīm. Because ह्रीम् Hrīm expresses Her and signifies Her, She is the significance of ह्रीम् Hrīm. There is no difference between Her and ह्रीम् Hrīm.

ओम् ह्रींमत्यै नमः Om Hrīmatyai Namah.

89. ह्रींविभूषणा Om Hrīmvibhūṣaṇā — Adorns ह्रीम् Hrīm. ह्रीम् Hrīm expresses pure inert माया Māyā, because in ह्रीम् Hrīm, ह Ha signifies white, र Ra signifies Red and ई I, blue. Hence Hrīm consisting of the three letters signifying the three colours indicative of the three Gunās,

सत्त्व Sattva, रजस् Rajas & तमस् Tamas of प्रकृति Prakṛti, is limited, unreal, inert, painful and without illumination and hence, unacceptable. Yet, She, the meaning of ह्रीम् as self effulgent Awareness and bliss is within that like a woman bedecked with ornaments from head to foot. She confers to ह्रीम् Hrīm the power of granting 8 ऐश्वर्या Aiśvaryas. She wears ह्रीम् Hrīm as an ornament. When a man is said to wear a कुंडल Kuṇḍala, it implies, he wears only the distinguishing Knndala and no other similar ornament. Similarly, as She wears ह्रीम् Hrīm as such an ornament, it produces certain knowledge of only Her, eliminating all other meanings of ह्रीम् Hrīm. Hence, ह्रीम् Hrīm is Her ornament.

ओम् ह्रींविभूषणयै नम: Om Hrimvibhūṣaṇāyai Namah.

90. ह्रींशिला Hrimśila : She is the character of ह्रीम् Hrim. By the word ह्रीम् Hrim is meant, ब्रह्म Brahma, विष्णु Viṣṇu and रुद्र Rudra; शिला Śila is their ultimate character, i. e. सत् चित् आनन्द Sat. Cid. Ānanda, or according to the saying "शिलं स्वभावे धर्मेच Silam svabhāve Dharmeca, Śilam means character or attribute." She has the 3 attributes of Trimūrtis, i. e. सत्त्व Sattva, रजस् Rajas and तमस् Tamas.

ओम् ह्रींशिलायै नम: Om Hrimsilāyai Namah.

91. ह्रींपादराध्या Hrīmpadārādhyā : Worshipped with ह्रीम् Hrīm. She can be worshipped by the single word ह्रीम् Hrīm. "ह्रींकारेणैव संसिद्धो भुक्तिं मुक्तिं च विंदति Hrīmkāreṇaiva Samsiddho Bhuktim Muktim Ca Vimdati. One who is perfected by Hrīmkāra, will achieve enjoyment and liberation. भुवनेश्वरीकल्पवचनम् Bhuvaneśvarīkalpavacanam."

ओम् ह्रींपदाराध्यायै नम: Om Hrīmpadārādhyāyai Namah.

92. ह्रींगर्भा Hrīmgarbhā : She contains ह्रीम् Hrīm. by ह्रीम् Hrīm, त्रिमूर्ति Trimūrtis, with attributes are meant. The word गर्भ Garbhā means She has them, with their powers within Her, i. e. as one with Her - inseparable from Her. "मम योनि महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम् Mamā Yonir Mahad Brahmā Tasmin Grabham Dadāmyaham. My प्रकृति Prakṛti - Nature is the cause of all beings. I impregnate that (Bh. G. 14-3.")

ओम् ह्रींगर्भायै नमः Om HrīmGarbhāyai Namah.

93. ह्रींपदाभिधा Hrīmpadābhidhā : She is named ह्रीम् Hrīm. There is a rule that a composite object should be named by a composite word. Since परदेवता Parādevata has a composite form, Her name is a word composed of ह र ई Ha, Ra, Ī and म् M.

ओम् ह्रींपदाभिधायै नमः Om HrīmPadābhidhāyai Namah.

94. ह्रींकारवाच्या Hrīmkāravācyā : Paradevata is expressed by the word ह्रीम् Hrīm. It is only when ब्रह्मन् Brahman is limited by माया Māyā, that an attribute of His, of being expressed by words, arises. She is the conventional meaning of ह्रीं Hrīm.

ओम् ह्रींकारवाच्यायै नमः Om Hrīmkāravācyāyai Namah.

95. ह्रींकारपूज्या Hrīmkārapūjyā : She is worshipped with ह्रीम् Hrīm. "मूलमंत्रेण पूजयेत् Mulamantrena Pūjayet. Should be worshipped with मूलमंत्र Mūlamantra." The above saying stresses the importance of मूलमंत्र Mūlamantra in the worship. मूलमनु Mūlamanu or मंत्र Mantra, it is said, is the name of the Deity. By this name, i. e. मूलमंत्र Mūlamantra, devotees with inner vision, become

perfect in मंत्रशास्त्र Mantraśāstra. It is a secret in आगम Āgamās, that a devotee should utter the word ह्रीम् Hrīm ending with नम: Namah while worshipping the original deity in श्री चक्र Sri Cakra etc, according to the tradition of one's own गुरु Guru. Since She is very fond of ह्रींबीज Hrīmbīja, it is proper to worship Her only with ह्रींकार Hrīmkāra.

ओम् ह्रींकारपूज्यायै नम: Om Hrīmkārapūjyāyai Namah

96. ह्रींकारपीठिका Hrīmkārapīṭhikā. Basis of ह्रींकार Hrīmkāra, Here, पीठ Pīṭha means support or basis आधार Ādhāra. A word owes its existence to its meaning, which is its support. Although the मंत्र Mantra and its Deity are one and the same, in this name, a distinction is created between them, because the power inherent in the meaning is not apparent in the word expressing it; पीठिका Pīṭhika of ह्रींकार Hrīmkāra - means residence of ह्रींकार Hrīmkāra, By the power innerent in word, She is objectified, i. e. made known.

ओम् ह्रींकारपीठिकायै नम: Om Hrīmkārapīṭhikāyai Namah.

97. ह्रींकारवेद्या Hrīmkāravedyā: She can be known by ह्रीम् Hrīm. ब्रह्मन् Brahman is essentially attributeless and cannot be the object, or basis, of ignorance. Hence, in the stage of Samsara, i. e. of ignorance, She is in the form of the पुरुषार्थ (Puruṣārtha) which is yet to be obtained (although ever present). As ब्रह्मन् Brahman is to be comprehended and intesely desired to be attained in His eternal state of pure ultimate bliss, He is said to become the object of functional knowledge caused by श्रवण Sravaṇa and मनन Manana; श्रवण Sravaṇa, and मनन Manana, arise, through accepting the authority of mandatory sentences, such as

"Seek refuge in गुरु Guru" or "Perform मनन Manana" etc. Here, disrespect towards these mandates is condemned. "ब्रह्म ण्यज्ञाननाशाय वृत्ति व्याप्तिरपेक्ष्यते Brahma Ṇyajnānanāśaya Vṛttivyāpti Rapekṣate. To destroy the ignorance in प्रत्यगात्मा Pratyagātma, extension of mental function is necessary." "मा मेव ये प्रपद्यंते माया मेतां तरंति ते Māmeva Ye Prapadyante Māyā Metām Taranti Te – Those who attain me, will get over माया Māyā. Bh. G. 9-7-14" By the above, the use of functional knowledge is accepted, in seeking Brahman. The name means, that She can be known through ह्लींकार Hrīmkāra, initiated by गुरु Guru, and that knowledge leads to attaining ब्रह्मन् Brahman as an object of life.

ओम् ह्लींकारवेद्यायै नमः Om Hrīmkāravedyāyai Namah.

98. ह्लींकारचिंत्या Hrīmkāracintyā : She is to be contemplated in ह्लीम् Hrīm. Since ह्लीम् Hrīm is one of पंच प्रणव Panca Praṇavas i. e. (श्रीम् ह्लीम् क्लीम् ऐम् सौः Śrīm, Hrīm, Klīm, Aim and Souh) it is a symbol of Brahman just like प्रणव ओम् Praṇava (Om). ह्लीम् Hrīm can also be worshipped as Parā निर्गुण (Nirgūṇa) and अपर Apara सगुण ब्रह्मन् (Saguṇa) Brahman. It is a secret in वेद Veda and योग Yoga, that depending on the kind of devotion, faith in various mantras is determined. Hence there is no need for further elaboration of that here. She as both सगुण Suguṇa and निर्गुण Nirguṇa can be meditated upon by ह्लीम् Hrim. As Dhyāna is essential for realising this Deity, She can be meditated upon as ह्लीम् Hrīm.

ओम् ह्लींकारचिंत्यायै नमः Om Hrīmkāracintyāyai Namah.

99. ह्लीम् Hrīm is derived from the root हृ Hṛ "To take away"; while She is said to be the basis of every

attribute, such as art, wealth and power, She removes all the above, bringing liberation in the form of Ultimate bliss.

ओम् ह्रीम् नमः Om Hrīm Namah.

100. ह्रींशरीरिणी Hrīmśarīriṇī : She has ह्रीम् Hrīm for Her body. She is the soul of the मूलमंत्र Mūlamantra. Hence ह्रीम् Hrīm is Her body or form.

ओम् ह्रींशरीरिण्यै नमः Om Hrīmśarīriṇyai Namah.

101. हकाररूपा Hakārarūpā : She has the form of ह Ha, the 6th limb of the मंत्र Mantra. It means She is expressed by मूलमंत्र Mūlamantra.

ओम् हकाररूपाये नमः Om Hakārarūpāyai Namah

102. हलधृक्पूजिता Haladhṛikpūjitā: She is worshipped by one who carries a plough. हलघृक् Haladhṛik means one who wears a plough - i. e. बलराम; पूजिता Balarāma pūjitā means worshipped with meditation etc.

ओम् हलधृक्पूजितायै नमः

Om Haladhṛkpūjitāyai Namah

103. हरिणेक्षणा Harinekṣaṇā : She has looks like a deer. हरिण Hariṇa means deer - She has tremulous looks, like a deer; but those looks are out of immense pleasure; Or a deer out of fear will be looking on all sides and since परदेवता Paradevata sees all things on all sides, Her looks are compared to the deer's, i. e. She has affectionate looks towards Her devotees.

ओम् हरिणेक्षणायै नमः Om Hariṇekṣaṇāyai Namah

104. हरप्रिया Harapriya : Beloved of हर Hara - Or हर Hara is Her beloved.

ओम् हरप्रियायै नमः Om Harapriyai Namah

105. हराराध्या Harārādhyā: Worshipped by हर Hara. Since She has the form, only of सत् चित् आनंद Sat Cit Ānanda, She is fit to be worshipped by Her own Husband हर Hara.

ओम् हराराध्यायै नमः Om Harārādhyāyai Namah.

106. हरिब्रह्मेंद्रवंदिता Haribrahmendravanditā: विष्णु Viṣṇu, ब्रह्म Brahma, and इंद्र Indra make salutations to Her. These three are indicative of all grade of deities.

ओम् हरिब्रह्मेंद्रवंदितायै नमः

Om Haribrahmendravanditāyai Namah

107. हयारूढासेवितांघ्रिः Hayārūḍhāsevitānghrih: हयारूढा Hayārūdhā is the commanding power of an army of Horses. She makes others subservient to Herself. Even She serves at Her feet.

ओम् हयारूढासेवतांघ्रयै नमः

Om Hayārūḍhāsevitāmghryai Namah

108. हयमेधसमर्चिता Hayamedhasamarcitā: She is propitiated by Horse sacrifice. She was worshipped by Ila (*f) and others to attain manhood, by sacrifice of horse etc.

ओम् हयमेधसमर्चितायै नमः

Om Haymedhasamarcitāyai Namah

109. हर्यक्षवाहना Haryakṣavāhanā: Lion is Her mount. हर्यक्ष Haryksa means lion. वाहन Vāhanā means,

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*f 108 इला Ila entered the garden of अंबिका Ambikā, and hence was cursed to become a woman. He worshipped शिवा Sivā and became a man again.

one which carries. It means She is दुर्गा Durgā of the form of महालक्ष्मी Mahalakṣmi.

ओम् हर्यक्षवाहनायै नमः Om Haryakṣavāhanāyai Namah.

110. हंसवाहना Hamsavāhānā : Swan is Her Vehicle. The word हंस Hamsa is derived from the root, हंति Hanti, "to move". हंस Hamsa means, one who moves. Hence, हंस Hamsa means Sun or vital breath. हंस Hamsa is Her symbol being वाहन Vāhana on which She is seated. She manifests there. "स यश्चायं पुरुषे य श्चासा वादित्ये स एकः Sayaścāyam Puruṣe Yaścāsā Vāditye Sa Ekah – this पुरुष Puruṣa and the one in the Sun are one and the same. (Tai. U. 10-4)" Hence, Hamsa means, life breath and sun; Or She rides the swan as सरस्वती Sarasvati.

ओम् हंसवाहनायै नमः Om Hamsavāhanāyai Namah.

111. हतदानवा Hatadānavā : She killed असुर Asurās or Demons. Having assumed multifarious forms of Power, She destoryed demons like भण्ड Bhanda.

ओम् हतदानवायै नमः Om Hatadānavāyai Namah.

112. हत्यादिपापशमनी Hatyādipāpāśamanī : She nullifies sinful acts like killing. She nullifies the evil effects of sin, such as killing a Brahmin. It is said "हरि र्हरति पापानि Harirharati Pāpāni. हरि Hari destroys sins (*f)

ओम् हत्यादिपापशमन्यै नमः Om Hatyādipāpāsamanyai Namah

*f 112 हरि र्हरति पापानी दुष्टचित्तैं रपि स्मृतः अनिच्छयापि संस्पृष्टो दहत्येतेवहि पावकः Harirharatipāpāni Dustacittairapi Smṛtah Anicchāyapi Samsprṣṭo Dahyatevahi Pavakah. Even if an evil-minded man remembers Hari, His sins are destroyed, just as even if unwillingly or accidentally a

113. हरिदश्वादिसेविता Haridaśvādiśevitā: served by हरिदश्व Hardaśva and others. हरिदश्व Haridaśva or इंद्र Indra renders service to Her. हरित् Harit means green. अश्व Aśva means Horse. Hence, हरिदश्व Haridaśva means इंद्र Indra and other Dikpālās or rulers of cardinal points. They render service at Her lotus feet and seek Her protection.

ओम् हरिदश्वादिकेवितायै नमः

Om Haridaśvadīsevitayai Namah

114. हस्तिकुम्भोत्तुंगकुचा Hastikumbhottungakucā: Her breasts are elevated and close like the hump of an elephant's head.

ओम् हस्तिकुम्भोत्तुंगकुचायै नमः

Om Hastikumbhottungakucāyai Namah

115. हस्तिकृत्तिप्रियांगना Hastikṛttipriyānganā: She is the wife of Siva who is fond of the skin of an elephant.

ओम् हस्तिकृत्तिप्रियांगनायै नमः

Om Hastikṛttipriyānganāyai Namah.

116. हरिद्रकुंकुमादिग्धा Haridrākumkumādigdhā Smeared with turmeric and saffron - She is smeared with turmeric and कुंकुम Kumkuma (Saffron). These two are indicative of beautifying figures drawn with musk etc. on the body. She is painted with these.

ओम् हरिद्रकुंकुमादिग्धायै नमः

Om Haridrākumkumādigdhāyai Namah.

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man touches fire, he is burnt. This type of faith or illusion which is beneficial is called संवादि भ्रम Samvādi Bhrama. The other type of illusion which is harmful, is called, विसंवादि भ्रम Visamvadi Bhrama according to वेदांत पंचदशि Vedānta Pancādaśi.

117. हर्यश्वाद्यमरार्चिता Haryaśvādyamarārcitā - worshipped by हर्यश्व Haryaśva and others. हर्यश्व Haryasva is Sureśa or इंद्र Indra. हर्यश्वादि Haryaśvādi means Indra and other Devas. She is worshipped by them, because She is their ruler.

ओम् हर्यश्वद्यमरार्चितायै नमः

Om Haryaeśvadyamarārcitāyai Namah.

118. हरिकेशसखी Harikeśasakhī - Friend of हरिकेश Harikeṣa. हरिकेश Harikeśa means one having yellow hairs, "हिरण्यश्मश्रु हिरण्यकेश Hiraṇyaśmaśru Hiraṇyakeśa. Having golden whiskers and hairs - Ch. U." She is his सखी Sakhi or friend whom She helps without expecting anything in return: Or हरिकेश Harikeśa means one having hairs, blue like विष्णु Viṣnu. He is the ever young and beautiful in all parts of the body, कामेश्वर Kāmeśvara She is His mate. Or, the name can be split into हरि Hari = विष्णु Viṣnu, क Ka = ब्रह्म Brahma, ईश Iśa = रुद्र Rudra - She is their friend; Or, हरिकेशा means रुद्र Rudra according to Sr 'हरिकेश योपवीतिने Harikeśa Yopavītine' She is His friend. Or, हरि Hari=Horse, - कम् Kam=Head हरिकेश Harikeśa means हयग्रीव Hayagrīva who worshipped Her. Or, one who had हयग्रीव Hayagriva as his ईश Iṡa or Lord, i. e. अगस्त्य Agastya who also worshipped Her. Or हरि Hari=Lion; कम् Kam=Head, i. e. नरसिंह Narasimh. He is the Lord or ईश Iśa of प्रह्लाद Prahlāda - She is his friend. Or हरि Hari means हनुमान् Hanumān, because हरि Hāri means monkey and by implication means the best of monkeys, i. e. हनुमान् Hanuman. कम् Kam - Happiness or pleasure. राम Rama is हनुमान् Hanuman's pleasure and his lord. She is राम Rama's friend. Or हरि Hari विष्णु Viṣṇu : कम् Kam=ब्रह्म Brahma. हरिकेश Harikeśa means

those of whom the above two are Lords, i. e. श्रीलक्ष्मि Sri Lakṣmi and वाणी Vāṇi - She is their friend according to the name in the श्रीललितासहस्रनाम Sri Lalitā Sahasranāma "सचामररमावाणीसव्यदक्षिणसेविता Sācāmarāramāvāṇīsāvyadakṣiṇa sevitā." Or हरिक Harika, means Horses. ईश Iśa their ruler, i. e. अश्वारूढा Aśvārūdha, the Godess, who is Her friend - Vide the name. अश्वरूढ़ाधिष्ठिताश्वकोटिकोटिभि–रावृता Asvārūdhādhiṣthitāśvakoṭikoṭibhirāvṛtā श्रीललिता सहस्रनाम Sri Lalitā Sahasranāma. Or हरिक Harika means हयग्रीव Hayagrīva - His lord is ईश Iśa - She as कामाक्षी Kāmākṣi is His mate. Or हरि Hari means Lion - कम् Kam - Head. According to the saying, "प्रत्यंगिरा सिंहमुखी Pratyamgirā simhamukhī" - हरिक Harika means सिंहमुखी Simhāmukhī; Her Lord or Iśa is शरभेश्वर Sarabheśvara. She is his friend. Or हरि Hari=One which destroys ignorance - क Ka is knowledge. Hence, हरिक Harika means that knowledge of "अहम् Aham," the pronoun in the महावाक्य Mahāvākya of "अहम् ब्रह्मास्मि Aham Brahmasmi" which dispels ignorance - इश Iśa means its Lord, परमात्मन् Paramātman. She is पराशक्ति Parāśakti His mate. Or हरि Hari means नारायण Nārāyaṇa. हरिक Harika= Nārāyaṇa and similar ones. हरिक Harika means leader of these. Harikeśa means their lord i. e. inner ruler according to the Sr. "यः पृथिव्यां तिष्ठन् Yah pradhivyām Tiṣṭhan Br. U." It means Parāsaktī, the inner ruler of all.

ओम् हरिकेशसख्यै नमः Om Harikeśakhyai Namah.

119. हादिविद्या Hādividyā - Mantra begining with हा Ha. She is the मन्त्र Mantra begining with ह Ha, with

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In this manner, Harikeśasakhi is interpreted in 15 ways in this Pancadasaksari. All these fifteen ways of interpretations except the I one are not found in the Sri Rangam edition of this work but are found in the one edited by Sri R. Ananta Kristna Sastri.

which श्री लोपामुद्रा Srī Lopāmudrā worshipped Her, and of which लोपामुद्र Lopāmudrā was the seer, It is one of the 12, readings of the पंचदशीविद्या Pancadaśīvidyā.

ओम् हादिविद्यायै नमः Om Hādividyāyai Namah.

120, हालामदालसा Hālāmadālasā: In - toxicated with liquer हाला Hālā. She is intoxicated with the liquer called वारुणी Vāruṇi which was produced at the time of the churning of the अमृत Amṛta, i. e. She is having signs of intoxication such as blood-shot eyes and erect hairs etc.

ओम् हालामदालसयै नमः Om Halāmadālasāyai Namah.

121. सकाररूपा Sakārarūpā: She has the form of स Sa; She is revealed by स Sa which is the II limb of the Second Part (of the Mantra).

ओम् सकाररूपायै नमः Om Sakārarūpāyai Namah.

122. सर्वज्ञा Sarvajnā: Omniscient. As one in possession of integral knowledge in Her ordinary form, She knows all. "यः सर्वज्ञः सर्ववित् Yah Sarvajnah Sarvavit. One who knows everything and posseses all knowledge Mu. U. 1.9."

ओम् सर्वज्ञायै नमः Om Sarvajnāyai Namah.

123. सर्वेशी Sarveśī: Ruler of all. She as the inner ruler, directs all acts.

ओम् सर्वेश्यैं नमः Om Sarveśyai Namah.

124. सर्वमंगला Sarvamangalā: She is all auspicies being the Ultimate bliss in the form of pure Awareness. Here, no distinction is made between Her and Her auspicious from because, She is all auspices Herself; Just as one does not make a distinction between

the King and his beautiful body when one says "beautiful King." Or it means She is the good auspices of everybody; Or by every devotional means, such as meditation, singing Her praise, worship, and obeisance, even the dull are granted happiness by Her. Or everbody knows Her as Ātman, th. auspicious bliss. Or the word सर्व Sarva means the cause of all, i. e. Śiva - She is the cause of His happiness or auspices.

"सच्चिन्मयः शिवः साक्षात् तस्यानंदमयी शिवा Saccinmayah-śivah Sākṣāt Tasyānanda Mayī Śivā - Śiva is sat-cit; Śivā is Ānanda." Or मंगला Mangala means women who are the source of happiness to all; So, सर्वमंगला Sarvamangalā means, women who are the source of happiness to all. As सच्चिदानंद Satcidānanda, She is all that happiness.

"एतस्मै वानंदस्यान्यानि भूतानि मात्रा मुपजीवंति Etasyāi Vānandasyānyāni Bhūtāni Mātrā Mupajīvanti. Other creatures live by enjoying a particle of this bliss. (Br. U. 6-3-32.)"

"अशुभानि निराचष्टे तनोति शुभसंततिम् स्मृतिमात्रेण यत्पुंसां ब्रह्म तन्मंगलं विदुः अतिकल्याणरूपत्वात् नित्यकल्याणसंश्रयात् स्मर्तृणां वरदत्वाच्च ब्रह्म तन्मंगलं विदुः Aśubhāni Nirācaste Tanoti Subhasantatīm Smṛtimātreṇa Yatpumsām Brahma Ta Nmangalam Viduh Atikalyāṇarūpatvāt Nityakalyāṇa Samśrayāt Smartrūnām Varadatvācca Brahma Tanmangalam Viduh. Since, by mere remembering Her, She destroys the inauspicious and produces a stream of the auspices, ब्रह्मन् Brahman is known as मंगलम् Mangalam. Since She is the most auspicious and since She is the basis of all auspices, Brahman is known as मंगलम् Mangalam." According to the above, She is सर्वमंगला Sarvamangalā.

ओम् सर्वमंगलायै नमः Om Sarvamangalāyai Namah.

125. सर्वकर्त्री Sarvakartri : She does everything. By Her own power in the from of माया Māyā, She does everything "ईशत ईशनीभि: Iśata Iśanībhih – He rules through Māyā (Sve. U, 3-1.)"

ओम् सर्वकर्त्र्यै नम: Om Sarvakartrai Namah.

126. सर्वभर्त्री Sarvabhartrī : She bears everything "एषा विधृति रेषां लोकानाम् Eṣa Vidhṛti Reṣām Lokānām. This आत्मन् Ātman bears all these worlds. (Br. U. 1-4-1)."

ओम् सर्वभर्त्र्यै नम: Om Sarvabhartryai Namah.

127. सर्वहंत्री Sarvahantrī : She destroys everything By these three names (125, 126 and 127), the three acts of सृष्टि, Sṛṣṭi, स्थिति, Stiti, and लय Laya, in relation to Her aspect as Tatsṭa, mentioned in the Sr "यतो वा इमानि भूतानि जायंते....अभिसंविशंति Yoto Vāimāni Bhūtāni Jayanti Abhisam Viśanti" and Bh. Su-4 "जन्माद्यस्य यत: Janmādyasyayatah" are indicated.

ओम् सर्वहंत्र्यै नम: Om Sarvahantrai Namah.

128. सनातना Sanātanā : Ancient - Her form is Eternal and perfect. "अजोनित्य: शाश्वतोयं पुराण: Ajo Nityāh Śāsvatoyam Purāṇah. He is unborn, eternal, ever lasting and ancient (Kath-U-2-18.)

ओम् सनातनायै नम: Om Sanātanāyai Namah.

129. सर्वानवद्या Sarvānavadyā : She is of faultless qualities having all good attributes, such as knowledge and wealth. अवद्य Avadya means ignorance i. e. without knowledge, i. e. मिध्या Midhyā or falsehood; it is destroyed by knowledge. She is अनवद्य Anvadya, i. e. not अवद्य Avadya, because She is Existence, knowledge, Bliss the

opposite of मिथ्या Midhyā. Or it means She is to be praised because, She grants all boons, to all people.

ओम् सर्वानवद्यायै नमः Om Sarvānavadyāyai Namah.

130. सर्वांगसुंदरी Sarvāngasundarī: She is beautiful in every limb. सर्वांग Sarvānga, i.e. all limbs, such as head, hands, etc, are in proper proportion, having all the qualities of perfection mentioned in सामुद्रिकशस्त्र Sāmudrikaśāstra. Hence, She has all the marks of beauty. Or just as a beautiful thing is cherished and desired by all to posses She being ब्रह्मन् Brahman is similarly cherished and most desired.

ओम् सर्वांगसुंदर्यै नमः Om Sarvāngasundaryai Namah.

131. सर्वसाक्षिणी Sarvasākṣiṇī: She is the witness of all. Though all things are inert, their manifestation is due to Her. Hence, She is called witness of all. She actually sees all.

ओम् सर्वसाक्षिण्यै नमः Om Sarvasākṣiṇayai Namah.

132. सर्वात्मिका Sarvātmika: The Self in all. It is said, "यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह–यश्चास्य संततो भाव स्तस्मा दात्मेति गीयते Yaccāpnoti Yadādatte Yaccātti Viṣayāniha Yaccāsya — Santato Bhāvastasmādātmeti - Gīyate. That continuous consciousness which attains, comprehends and enjoys objects, is called आत्मा Ātmā."

ओम् सर्वात्मिकायै नमः Om Sarvātmikāyai Namah.

133. सर्वसौख्यदात्री Sarvasoukhyadātrī: The giver of all happiness. सौख्य Soukhya is the attitude of one who is happy. सर्वसौख्य Sarvasoukhya means all that is denoted by; Love प्रियम् (Priyam), pleasure मोद (Moda), ecstasy

प्रमोद (Pramoda) and bliss आनंद (Ānanda). Seeing a desired object, engenders love; if it is obtained, it gives pleasure, and if it is enjoyed, ecstasy, and the totality of all these three is named - Bliss - जीव Jīva is the enjoyer and She is the giver of all the above mentioned, सौख्य Soukhya. Hence, She is so named. Or, सर्व Sarva means, by every means, such as remembering Her, She confers happiness. Or, सर्व Sarva means everything from ब्रह्म Brahma down wards to the twig. Since She grants them according to their past deeds and worship, happiness, combined with knowledge and wealth, which can be seen by all, she is so named.

"एष ह्येवानंदयति Eṣahyevānandayati: He alone causes happiness." (Tai. U. 2–1.)"

ओम् सर्वसौख्यदात्र्यै नमः Om Sarvasoukhyadātrai Namah.

134. सर्वविमोहिनी Sarvavimohinī - Deludes all - She makes all, apprehend a thing as something else – "अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जंतवः Ajnānenā Vṛtam Jnānam Tena Muhyanti Jantavah. Knowledge is enveloped in ignorance. Hence, people are deluded. (Bh. G. 5–15.)"

"अनृतेनाहि प्रत्यूढाः Anṛtenāhi Pratyūdhā - Dragged by Falsehood - Their self-stolen. (Ch. U, 8–3.")

Here, the deluding agent is the limiting power of ignorance, and not She. Yet, as She is the basis of delusion and darkness primarily, She is here mentioned as deluding everybody by implication. When one says a red hot iron burns, it is not the iron that burns but the fire that envelopes it. Similarly, it is not She that deludes but the enveloping ignorance.

ओम् सर्वविमोहिन्यै नमः Om Sarvavimohinyai Namah.

135. सर्वाधारा Sarvādhāra : Basis of everything. "ब्रह्म पुच्छं प्रतिष्ठा Brahma Puccham Pratiṣṭhā - (Tai. U.) Like the tail, ब्रह्मन् Brahman is the basis"; She is seated in every body's heart. Every body's heart is the basis for Her manifestation in worship.

ओंम् सर्वाधारायै नमः Om Sarvādhārāyai Namah.

136. सर्वगता Sarvagatā : Immanent in everything. "अनेन जीवे नात्मान मनुप्रविश्य Anena Jive Nātmāna Manu-praviśya – having entered (everything) as the individual Self जीवात्मा (Jivatma) (Ch. U. 6-3-2.)

ओम् सर्वगतायै नमः Om Sarvagatāyai Namah.

137. सर्वाविगुणवर्जिता Sarvāguṇavarjītā : She is devoid of all bad qualities i. e. of disrepute. They are only attributed to Her, as आत्सा Ātman. They are Sattva etc. in Her integral form, and desires etc in individual form. Although She is in every living thing with उपाधि Upādhi as its inner ruler, She is not bound by the good or bad attributes of उपाधि Upādhis; Like the space, in a vessel, or the sword in a sheath, She is uninvolved.

"सूर्यो यधा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैः बाह्यदोषैः एकस्तथा सर्वभूतांतरांत्मा न लिप्यते लोकदुःखेन बाह्यः Sūryo yadhā sarvalokasya cakṣuh na lipyate cākṣusai bāhyadōṣaih eka stadhā sarvabhūtānta rātmā na lipyate lokaduhkhena bāhyāh. Just as all seeing Sun is untouched by defects seen outside, similarly, the indwelling Self in every creature is untouched by the grief of the world outside. (Kath U. 2. 5. 11.)"

ओम् सर्वाविगुणवर्जितायै नमः

Om Sarvāvaguṇavarjitāyai Namah

138. सर्वारुणा Sarvāruṇā: Red all over. "असौ य ताम्रोरुणः Asouya Stāmrairaruṇāh: He is red and copper coloured, Sr."

ओम् सर्वारुणायै नमः Om Sarvāruṇāyai Namah

139. सर्वमाता Sarvamātā: She is inferred by resultant act, i. e. जगत् Jagat, because She its cause, is not different from it. This जगत् Jagat, which is within Her only manifests Her reality, being one with Her, Just as a blanket can be apprehended only as something resulting from yarn and identical with it. (*f)

ओम् सर्वमात्रे नमः Om Sarvamatre Namah

140. सर्वभूषणभूषिता Sarvabhūṣaṇabhūṣitā: Adorned with every ornament - Whoseever living beings secure for themseves objects of enjoyment, such as ornaments, food etc, She only is adorned with all of them for Her pleasure. She is the Self in every Deity; every ornament offered by the devotees to please their respective Deities, they all really adorn Her; Or every devotee attributes Her presence in Her image) by adorning its limbs with ornaments. She Herself like an empress, who has everything, is uninvolved and passive in this process. Or, many ornaments, high or low, are worn by Her Upādhis, such as elephants, horses

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(*f) 139. Here, by the five steps of पंचावयव वाक्य Pancavayavavākya mentioned in Taraka, the proposition that Jagat is not different from Brahman is established. The 5 steps are (1) Enunciation प्रतिज्ञा Pratijna; (2) Reasons हेतु (Hetu), (3) Illustration उदाहरण (Udaharaṇa), (4) Inference उपनय (Upanaya) and (5) Conclusion निगमन (Nigamana.)

etc. In every place, time and world, She alone as the basis of all these उपाधि Upādhīs in those forms, wears them all in an unconcerned manner. Or भूषण Bhūṣaṇa, means praise of Her excellence., सर्वभूषण Sarvabhūṣaṇa, is praise of Her superlative grandeur i. e. महावाक्य Mahāvākya of वेदांत Vedānta. By implication, She is said to be adorned with them as their only meaning. It means, She is the conclusion expressed by all of them as their goal.

ओम् सर्वभूषणभूषितायै नमः

Om Sarvabhūṣaṇabhūṣitāyai Namah.

141. ककारार्थ Kakārārtha: She is the meaning of क Ka. According to 'कं ब्रह्म' Kam Brahma Ch. U. 4-10-5," The letters कम् Kam means ब्रह्मन् Brahman and no other letter expresses Him.

ओम् ककारार्थायै नमः Om Kakārārthāyai Namah.

142. कालहंत्री Kālahantri: She destroys Time. The limited span of life allotted to men, is so ordered by the moon and sun, as प्राण Prāṇa and अपान Apāna - the incoming and out going breath. This span of life slowly runs out in the form of अजपा Ajapa (*f) which moves 21,600 times a day. If the breath is controlled, the life is prolonged to lengths of कल्प Kalpa and युग Yuga. By the control of breath and senses, in the prefect state of Samadhi

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(*f) Everybody breathes in with the sound ह (Ha) and breathes out with the sound स (Sa) 21,600 times a day. This they do without any conscious effort. This Mantra consisting of Ha & Sa is Hamsa Mantra, This every one utters 21,600 times a day unconsciously. Hence, it is called Ajapa. युग Yuga and कल्प Kalpa are huge measures of time.

the mind becomes functionless. This results in the state of mind called मनोन्मनी Manonmani (where the sense of time disappears.) पृथीव्यप्तेजोनिलखे समुत्थिते पंचत्मके योगगुणे प्रवृत्ते न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगग्निमयं शरीरम्" Pṛdhirgaptejonilakhe Samutthite Pancātmake Yogaguṇe Pravṛtte Na Tasya Rogā Na Jarā Na Mṛtyuh Prāptasya Yogāgnimayam Śariram. When the five elements, Earth, Water; Fire, Air and Space are in a balanced state of ascendence i.e., when the five fold fire of Yoga is active, the body of the Yogi being full of the fire of Yoga will be without disease, old age and death. Sve. U. 2. 12."

"अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकं जहाति Adhyātmayogādhigamena Devam Matvā Dhīro Harṣa Śokam - Jahāti. The hero having turned away from sense objects, and being one with Ātma, thinks himself as God, having discarded joy and sorrow. (Kath. U. 2-12".)

"ततः संवत्सरो अजायत Tatah Samvatsaro Ajāyata. From Him, the time (year) was born Sr." In the above Sr., the birth of time, from ब्रह्मन् Brahman is mentioned. When this time again merges into Her, it ceases to exist. Hence, it is proper to name Her as the 'killer of time.'

ओम् कालहंत्र्यै नमः Om Kālahantrai Namah

143. कामेशी Kāmeśī: She goads one to desires. काम Kāma means objects of desire ईशे root Este=drives one according to his past actions.

ओम् कामेश्यै नमः Om Kāmeśyai Namah

144. कामितार्थदा Kāmitārthadā Giver of desired objects. "आप्तकामः Aptakāmah - His desire is आत्मा

Ātma which he already has. Br. U. 6–4–6." Here, desire is attributed to आत्मन् Ātman. In the state of Samsāra, Ātman has His bliss masked. Hence, He appears to be in a state of not having it. He desires "Let me have eternal bliss, i. e. liberation.' But this bliss is already there only masked by limitations. She dispels limitations, resulting in the illuminating experience of bliss, attaining what She already possesses - In that way, She gives the desired object. Therefore, desire is attributed to Ātman.

ओम् कामितार्थदायै नमः Om Kāmitārthadāyai Namah

145. कामसंजीवनी Kāmasamjīvanī Rejuvenator of काम Kāma. काम Kāma who was burnt out by the fire from the eye of परमेश्वर Parameśvara, when he shot his arrows, was born as भण्डासुर Bhandāsura, and was the enemy of many worlds of Gods, at various times. Then, his wife रतिदेवी Ratīdevi pleased परदेवत Paradevata through prayer and penance. She by the nectar of Her compassionate look, revived him with his original body, and made him happy by granting his boons.

ओम् कामसंजीवन्यै नमः Om Kāmasamjīvanyai Namah

146. कल्य Kalyā: Fit to be meditated upon. She is fit to be meditated upon because She is the most Supreme Deity. This name is derived from the root कलि Kali, which traditionally is known as कामधेनु Kamadhenu in व्याकरण Vyākaraṇa (Grammar) because it can mean anything one desires.

ओम् कल्मायै नमः Om Kalyāyai Namah.

147. कठिनस्तनमण्डला Kathinastanamandalā: Hard breasted: स्तनमण्डला means the regions where breastes

are situated from their begining to their end. These are hard, that is, very firm. She has such breasts.

ओम कठिनस्तनमण्डलाये नम:

Om Kathinastanamandalāyai Namah

148. करभेरु: Karabhoruh - She has thighs soft and tapering like Karabha. "मणिबंधा दाकनिस्ठं करस्य करभे बहि: Manibandhā Dākaniṣtham Karsya Karabho Bahih." That external part of the hand which extends from the wrist to the base of the little finger of the hand is called करभ Karbha (Amarkośa.)

ओम् करभोरवे नम: Om Karabhorave Namah

149. कलानाधमुखी Kalāndhamukhi - She has a face like the moon. कला Kalaś mean the 64 arts. कलानाध Kalānādha means one who inspires कला: Kalaś - "निश्वसित मेतदृग्वेदो यजुर्वेद: सामवेद: Niśvasita Metad Ṛgvedo Yajurvedah - Sāmavedah. Her breaths are the Ṛk. यजु: Yajus and साम Sāma (Br. U. 4-4-10.) By this and by the Bh. Su. 1-1-3 (*f) शस्त्रयोनित्वात् Sāstrayonitvāt, the birth of Vedās etc, from Brahman is established. Her face is like that Brahman; or Kalā Nādha is moon. She has Her face like the moon.

ओम् कलानाधमुख्यै नम: Om Kalānādhamukhyai Namah

150. कचजितांबुदा Kacajitāmbuda: Her hair defeats rain clouds. Her coffiure is above the region of the clouds in the sky; that is, She is व्योमकेशी Vyomakesi. Her hair is darker than rain clouds; hence puts them to shame.

ओम् कचजितांबुदायै नम: Om Kacajitāmbudāyai Nāmah

*f 149. "Because Brahman is the author of Sāstras like ऋग्वेद Ṛgveda, He is omniscient."

151. कटाक्षस्यंदिकरुणा Katākṣasyandikaruṇā; Her glance is dripping with kindness. Karuṇā being an attitude of the mind is not seen outside. But at the time of worship devotees feel their intense faith in their Deities, and its resulting in the kindness of their Gods who grant them boons. Naturally, this kindness manifests in a benign look, smile, and conversation. Hence, all these are present in Her. As kindness, i. e. करुण Karuṇa is a रस Rasa (liquid) inherent in all the nine emotions, it is said to flow into and drip from its effects, i. e. the benign looks etc. Conventionally, the word रस Rasa is used to express sweetness etc. Although these are indefinable and can only be tasted, they are found in sugarcane etc. in the from of juice, which has the property of flowing or dripping. Hence, it is here suggested that kindness or करुण Karuṇa, - the benign attitude of mind - being a Rasa, is dripping from Her side glances.

ओम् कटाक्षस्यंदिकारुणायै नमः

Om Katākṣasyandikāruṇāyai Namah.

152. कपालिप्राणनायिका Kapāliprāṇanāyikā: कपालि Kapāli means one who wears a skull, i. e. आनंदभैरव Ānanda Bhairava. She is the queen of His life - Prāṇa here is indicative of the 5 life breaths; नायिका Nāyikā means one who, as their basis, rules them. "न प्राणेन नापानेन मर्त्यो जीवति कश्चन इतरेण तु जीवंति यस्मि न्नेता वुपाश्रितौ Na Prānena Nāpānena Maryto Jīvanti Kaścana Itarenatu Jīvanti Yasminnetāvupaśritau. Men do not live by प्राण Prāṇa or अपान Apāna - but they do by that on which these are based. Kath U. 5-5."

That is, She is the ultimate inner ruler in the heart of even कपालि Kapāli, that is शिव Siva, or She is the beloved of कपालि Kapāli.

ओम् कपालिप्राणनायिकायै नमः

Om Kapāliprāṇanāyikāyai Namah

153. कारुण्यविग्रहा Kāruṇayavigrahā: Image of kindness. करुण Karuṇa is compassion - It is an atitude of mind - which can be deduced from a benign glance or smiling speech etc. But the consequences of that compassion, such as granting of the desired objects etc., are acts of the various parts of Her body. Hence, the propriety of calling Her the image of kindness. As solidified सत् चित् आनन्द Sat, Cit, Ānanda, who independent of any act, assists ब्रह्मन् Brahman in His limitation of माया Māyā, in creating the जगत् Jagat, as its efficient cause, She assumes, an image to grace the devotees. If it is not so, it is not possible for the mind to imagine the deity; and all worship with attributes becomes an impossibility. Hence, it is established in the देवताधिकरण Devatādhikaraṇa of ब्रह्मसूत्राणि Brahmasutraś, that where there is no contradiction, deities illumined by Mantra can have images, according to authoritative sentences of Veda, such as "Vajra Hastah Purandara. (*f) Indra has diamond in his Hand." Similarly it was established in the commentary to केनोपनिषत् Kenopaniṣad that परदेवता Paradevata has a divine image,

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*f 153. It was mentioned in देवताधिकरण Devatādhikaraṇa, that Deities like इन्द्र Indra can assume by their power any form they like. It was said that when the sage, मेधातिथि Medhātithi called इन्द्र Indra, a goat, इन्द्र Indra assumed the form of a goat and killed him.

by explaining "that हैमवती Haimavati means one having ornaments of Gold, and that She is the daughter of हिमवान् Himavan." Hence, it is explained that great ones, the supreme Trimurtis who are forms of self-luminous awareness, are embodied only to facilitate meditation etc. She is their ruler. Hence there is no ground here for the argument that there is no ईश्वर Iśvara athestic i. e. ruler.

ओम् कारुण्यविग्रहयै नमः

Om Kāruṇyavigrahāyai Namah.

154. कान्ता Kāntā: Brilliant. The root कन् Kan, from which this name is derived, means brilliance. Hence, कान्ता Kāntā, means most bewitching, or having the image of मदनगोपाल Madanagopala. "कदाचि दाद्या ललिता पुंरूपा कृष्णविग्रहा वंशनादविनोदेन करोति विवशं जगत् Kadaci Dādyā Lalitā Pumrūpā Kṛṣṇa Vigrahā Vamśanāda Vinodena Karoti Vivaśam Jagat. The primordial ललिता Lalitā sometimes assumes the male form of कृष्ण Kṛṣṇa, and bewitches the जगत् Jagat, with His enchanting music of the flute. Tri - Ta - U."

ओम् कान्तायै नमः Om Kāntāyai Namah.

155. कान्तिधूतजपावली Kānti Dhūtajapāvalī: Her brilliance puts to shāme masses of (Red) जपा Japa Flowers. Here, जपा Japā stands for all red flowers. Poets compare these to Her form - But this is improper because "नहि महान्तो नीचै रुपमियन्ते Nahi Mahanto Nīcai Rupamīyante Great ones are not compared to petty things." Here, Her brilliance being blissful, transcendental, illuminating, consciousness, cannot be compared to, masses of worldly Japa flowers of poor brilliance. She only puts

them to shame. Hence, the impropriety of the comparison, is suggested.

ओम् कान्तिधूतजपावल्यै नमः

Om Kāntidhūtajapāvalyai Namah.

156. कलालापा Kalālāpā. कला Kalā means the 64 arts. She has these, for Her आलाप or common speech. It is said "वेदशास्त्रमयी वाणी यस्याः सा परदेवता Vedasāstramayī Vāṇī - Yasyā Sā Paradevatā - The speech of परदेवता Paradevota is वेदशास्त्र Vedaśāstra." Or कला Kala means purposeful and indescribably sweet. आलाप Alapa means conversation. According to the saying, अव्यक्तभारती तथा It is a mark of the great to have exquistly sweet speech.

ओम् कलालापयै नमः Om Kalālāpāyai Namah.

157. कंबुकण्ठी Kambukanṭhi. Having Her throat like a conch. By conch, it is meant, She has three lines on the throat like a conch. This is a descriptive name.

ओम् कंबुकण्ठ्यै नमः Om Kambukanṭhyai Namah.

158. करनिर्जितपल्लवा Karanirjitapallavā: Her hand puts to shame tender leaves. By कर Kara, here, Her palm is meant. By पल्लव Pallava, i. e., tender leaves, their redness and smoothness are expressed - It means Her palm puts to shame tenders leaves - by its attributes of greater softness and smoothness - That is why, this name is relevant. It is said विवाहश्च विवहश्च समयो रेव शोभते Vivāhaśca Vivādāśca Samayo Reva Sōbhate-marriage and fight, between equals alone, are befitting" - Such equality is suggested in the name between Her palm and tender leaves.

ओम् करनिर्जितपल्लवायै नमः

Om Karanirjitapallavāyai Namah

159. कल्पवल्लीसमभुजा Kalpavallīsamabhujā - Her arms are like कल्पवल्ली Kalpavallī. In the garden, नन्दन Nandana, like the divine trees, the creepers also are famous - Kalpa means one that grants gifts. Hence, कल्पवल्ली Kalpavallī, means creepers that give boons Since Her arms are equal in this respect to कल्पवल्ली Kalpavallī She is here named कल्पवल्ली समभुजा Kalpavallī sambhujā. Here it must be assumed that according to poetic tradition lady's arms are compared to creepers - In this name, the aptness of the word 'Sama' suggets, that creepers also like living beings, have the power, to grant the desires of persons according to their past deeds, by virtue of the Awareness within. Here a doubt arises "How can there be any comparison to the arms of परदेवता Paradevatā" But it is put at rest by the following:

"एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बभूव Eka Stathā Sarva Bhūtāntarātmā Rūpam Rūpam Pratirūpo Bhabhūva. The one self, in every created being becomes many of Her forms in extension." (Kaṭh. U. 5-9.)

"तत्तदे वावगच्छ त्वं मम तेजोंशसम्भवम् Tattade Vāvagaccha Tvam Mama Tejōmśasambhavam Bh. G. 10-14. All things are born from a part of my light." In this, श्री भगवान् Śrī Bhagavān, recalls the presence of His state of सत् चित् आनन्द Sat Cit Ānanda in every substance. It is also proper that, limited consciousness - here image of Paradevata - can only be compared with another limited consciousness - creeper.

ओम् कल्पवल्ली समभुजायै नमः

Om Kalpavallisambhujāyai Namah

160. कस्तूरीतिलकांचिता Kastūritilakāncitā : Adorned with the ornamental mark of musk on Her forhead.

ओम् कस्तूरीतिलकांचितायै नम:

Om Kastūrītilakāncitāyai Namah.

161. हकारार्था Hakārārthā: हकार Hakāra is the root letter of आकाश Akāśa or space; अर्थ Artha is its meaning. Hence the name means She is expressed by आकाशबीज Ākāśabija i. e. Self-Awareness - She has the form of आकाश Ākāśa "आकाशो ह वै नामरूपयो निर्वहिता ते यदन्तरा तदब्रह्म Ākāśō Ha vai - Nāmarūpa yō rnirvahitā te yadantarā tad-brahma. Ākāśa is Brahman that supports name and form i. e, नाम, रूप Nāma & Rūpa without being touched by them. (Ch. U. 6-11-1.)

ओम् हकारार्थानम: Om Hakārārthāyai Namah.

162. हंसगति: Hamsagatih, The word Hamsa is derived from the root हन् 'Han-to go' हंति Hanti means that which goes. So the meaning of हंस Hamsa can be प्राण Prāṇa or 'Vital Air' or Sun; हंसगति Hamsagati means the incoming and out going movement of प्राण Prāṇa. Hence it means, She has the form of the अजपामंत्र Ajapāmantra It is said "हकारेण बहि र्याति सकारेण पुन र्विशेत् Hakāreṇa Bahiryāti Sakāreṇa Punarviśet - (The breath) goes out with हकार Hakāra and re enters with सकार Sakara;" She is the deity of that मंत्र Mantra.

Or हंस can mean sun-since he has the form of time consisting of day and night; She possesses the movements of sun and moon and She is the deity of the sun or हंस Hamsa.

Or Hamsa, means जीव Jīva, i. e. one who goes हंति (Hanti) from one body to another, according to his previous deeds; गति means goal - i. e. She is the goal गति (Gati) of

जीव because She is Liberation "ब्रह्मवि दाप्नोति परम् 'Brahmavidāpnoti Param. One who knows Brahman attains the Ultimate - Tai - U. 2-1"

"यद्गत्वा न निवर्तंते Yadgatvā na nivartante - Having attained which there is no return. (Bh. G.-15-6)."

Or हंस means परमेश्वर Parameswara because he enters his own creation the Jagat, "हंसस्तु परमेश्वर: Hamsastu Parameśvarah Hamsa is Parameswara – Nṛ.T.U." Since She is to be attained by the 4 kinds of devotees as their refuge, She is their Gati, (*f); or the compound word हंस–गति Hamsa Gati, can mean She is both Hamsa and Gati. She is Paramātman in the form of Sūrya in the sky. "हंस शुचिषत् Hamsa śuciṣat Hamsa who is pure-Kaṭh. U.5.2"; or हंस is swan, the vehicle of Brahma. गति means movement – She moves gracefully like the swan. Or by the word हंस Hamsa, an anklet or ornament of the foot, known as हंसक Hamsaka, is meant, due to similarity of the name; गति means one which moves, i. e. foot - So the name means, that She has Her lotus feet, adorned with ornaments called हंसका: Hamsakās. Or हंस Hamsa means one who goes from village to village and house to house i. e. परिव्राजक Parivrājaka - They are capable or discriminating between, the eternal and the transient, the essntial and non-essential, and the inert and the sentient. They are without desire, and belong to the 4th stage of the Hindu scheme of life - She is their

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162. (*f) चतुर्विधा भजंते मां जन: सुकृति नोर्जुन-आर्तो जिज्ञासु रर्थार्थी ज्ञानी च भरतर्षभ Caturvidhā bhajante mām janah sukritinorjuna ārto jijnāsu rardhārdhī jnānī cabharata rṣabha. Distressed, seekers after knowledge, and worldy goods, and sages, these four worship me.

Gati or Goal - because She is to be realised by them. "सन्यासयोगा द्यतयः शुद्धसत्त्वाः Sanyāsayogā Dyatayah Suddha Sattvah - By the practice of renunciation, यतयः, Yatīs are pure सत्त्व Sattva - Mu. U. 6.6."

ये पूर्वदेवा ऋषयश्च तद्विदुः ते तन्मीयो अमृतावै बभूबुः Ye Pūrva Devārṣyas ca Tadvidus te Tanmayo amṛtāvai Babhūvuh: Those seers and Gods who had in the past knew Brahman, became immortal being one with Brahman (Sr.) So, She has the form of the Ultimate bliss of liberation, experienced by those great men who are liberated while living.

ओम् हंसगत्यै नमः Om Hamsagatyai Namah.

163. हाटकाभरणोज्वला Hātakā Bharaṇōjjvalā हाटक Hataka means Gold, आभरण Ābharaṇa means jewels उज्वल Ujjvala means glittering - She glitters with jewels of gold. हाटक Hātaka=ब्रह्माण्ड Brahmāṇda of which She is the material cause. She illumines it like an ornament., as She confers reality to it. Or हाटकाभरण Hatakābharaṇa means gold ornaments which are signs of married state worn by married women such as मंगलसूत्र Mangalaṣūtra etc. She is resplendent with a group of such women around Her Or, according to "वसु रन्तरिक्षसत् Vasurantarikṣasat." She enables all to live, as air in the sky. वसु Vasu, here means Gold, She shines as both cause and effect of जगत् Jagat. She confers wealth to जगत् Jagat or is in the form of that wealth.

ओम् हाटकाभनोज्वलायै नमः

Om Hātakābharaṇojvalāyai Namah.

164. हारहारिकुचाभोगा Hārahārikucābhōgā : हार Hāra means those attributes pertaining to हरि Hara i. e. paramesvara such as ईश्वरत्व, आप्तकामत्व नित्यतृप्तत्व Isvaratva

Āptakāmatva, Nityatṛptatva हारि means one which steals away the above attributes by creating अविद्या which is their opposite. Her कुचाभोगा Kucābhoga i. e. Her chest, creates a desire for Her in परमेश्वर Paramesvara. His mind then, being engrossed in that desire, He will be subjected to अविद्या Avidyā caused by Her. Then his attributes of ईश्वरत्व Īswaratva such as अप्तकामत्व Āptkāmatva controlling माया Māyā, disappear. This is because the attributes of जीव (अविधा) and ईश्वर Isvara आप्तकामत्व Āptakāmatva cannot coexist. Her chest, creates in ईश्वर a desire to seek pleasure outside Himself i. e., a desire 'to become many' i. e. to create the Jagat. The great attributes of Her chest which is the cause of the Jagat are here suggested. Or the name means, on Her chest are worn, necklaces of pearls. It is a tradition to wear on different occasions pearl necklaces in six different ways.

ओम् हारहारिकुचाभोगायै नमः

Om Hārahārikucābhogāyai Namah.

165. हाकिनी Hākini : Root hak हाक् means 'to cut'. She cuts across birth and death.

ओम् हाकिन्यै नमः Om Hākinyai Namah.

166. हल्यवर्जिता Halyavarjita : हल्य Halya is that pertaining to plough i. e. कृषि Kṛṣi. It indicates effort to create. वर्जिता Varjitā means devoid of it. The name means She is pure Awareness, devoid of qualities such as desires etc. Or हल्य means deceit i. e. to show deceptive mental attitude to a friend. She is free from that; She is the significance of तत् त्वम् Tat Tvam, the form, devoid of Avidya.

ओम् हल्यवर्जितायै नमः Om Halyavarjitāyai Namah.

167. हारित्पतिसमाराध्या Haritpatisamārādhyā : हरित् Harit means cardinal points in space - पति means their lords i. e., महेंद्र Mahendra and others - समाराध्या Samārādhyā fit to be worshipped by them with devotion and faith. Since She destroyed their enemies, She is the deity that grants their wishes.

ओम् हरित्पतिसमाराध्यायै नमः
Om Haritpatisamārādhyāyai Namah

16·. हठात्काारहतासुरा Hatātkāra Hatāsurā : In an instant She kills demons like महिषासुर Mahiṣāsura. Between equal parties in enemity, various considerations like negotiations and assessing each others strength may be necessary; But when one has a weak adversary like the lion having a lamb, no such consideration arises and the weak one will be killed at once. When She killed great demons like महिसासुर Mahiāṣsura to secure the welfare of देवलोक Devaloka, it is superfluous to mention She secures the good of lesser fry. Here, Her great beneficient nature is suggested.

औम् हठात्कारहतासुरायै नमः
Om Hatātkārahatāsurāyai Namah

169. हर्षप्रदा Harṣaprada : हर्ष Harṣa - means pleasure, which is manifested in countenance etc. It is the mental attitude of self esteem and depreciation of others. Since She causes this experience, She is mentioned as giver of that. Since She is Herself bliss, She causes it in others because cause and its result are one. Or हष Harṣa means pleasure derived from wealth, youth, children, relatives, etc. She cuts away such pleasure granting renunciation the highest bliss as the word प्रदा 'Prada' means also "cuts off.'

ओम् हर्षप्रदायै नमः Om Harṣapradāyai Namah.

170. हविर्भोक्त्रि Havirbhoktrī : स ब्रह्मा स शिवः स हरिः ....स्वराट् "Sa Brahma, Sa Sivas Sa Harih .... Svarāt" – He is Brahman, He is Hari – He is Svarāt." Accordingly, She enjoys as स्वाहा Svāhā, the form of रुद्रा Rudra, Vasu and Surya, हविस् all oblations to the fire, offered by the sacrificer. Or हविस् 'Havis' means subtle form of past deeds of the जीव Jīva of the sacrificer, bearing fruits, in future, as unseen detiny. They are called भूतसूक्ष्म Bhūtasūksma's clinging to ईश्वर Iśvara and जीव Jīva limitations known as माया Māyā and अविद्या Avidyā in their states of unity and diversity respectively. She rules them both till they are liberated. Otherwise, Samsāra will not be eternal, and a begining has to be accepted to all bodies, and then the questions of this cosmos being spontaneous, without a cause arises. Therefore to avoid this, it is mentioned a subtle form of past deed clings to जीव & ईश्वर Jīva & Iśvara as future destiny.

ओम् हविर्भोक्त्र्यै नमः Om Havirbhoktrai Namah.

171. हार्दसंतमसापहा Hārdasamtamasāpahā. हार्द means that pertaining to the heart "यो वेद निहितं गुहायाम् 'Yo' Veda Nihitam Guhayām. One who knows Him in the heart (Tai-U)." According to तम असित् 'Tama-Āsīt' darkness which limits आत्म Ātma exists there. It is the Nescience that dwells in the heart, called अव्याकृताकाश Avyākṛtākāśa. This darkness in the heart is dispelled by mental attitude, which is the result of hearing of Mahāvākyās. The ignorance says 'I am not Brahman'. 'I am Samsāri. There is neither ब्रह्मन् Brahman, nor is He shining.' This ignorance is contradicted and hence, dispelled by Her-Jnana-Knowledge, as the basis of the meaning of महावाक्य Mahāvākya 'I am Brahman, my attributes are सत्-चित्-आनंद Sat-Chit-

Ānanda'. She is ब्रह्मन् Brahman, the 'One-ness' mentioned in the Sr. नेह नाना 'Nehā-Nānā'. No plurality here.

ओम् हार्दसंतमसापहायै नमः

Om Hārdasamtamsāpahāyai Namah.

172. हल्लीशलास्यसंतुष्टा Hallīsalāsyasantuṣṭā : हल्लीसलास्य is a kind of dance performed by girls, holding small wands in their hands, to एकताल Ekatāla or single time measure while singing. She is pleased by such group dances. "नारीणां मण्डलीनृत्यं बुधा हल्लीसकं विदुः "Nārīnām Mandalī Nṛtyam Budha Hallisakam Viduh Hallīsaka is a group dance performed by women. हारावलीकोश "Hārāvalīkośa".

ओम् हल्लीसलास्यसंतुष्टायै नमः

Om Hallīsalāsyasantuṣṭāyai Namah.

173 हंसमंत्रार्थरूपिणी Hamsamantrārtharūpiṇī : हंस means 'Paramahamsa' Sanyasins. The mantra propitiated by them is प्रणव Praṇava. She is the significance and the expressed meaning of प्रणव Pranava, as taught by Sāstras. She, as the meaning and the deity of that Mantra, reveals Herself. Or हंसमंत्र Hamsamantra, means अजपामंत्र Ajapāmantra i. e. हकार Hakāra and सकार Sakāra. They signify the inferential meaning of तत् Tat and त्वम् Tvam. Since ह Ha and स Sa express ब्रह्मन् Brahman beyond the senses, they mean according to the function of speech called भगत्याग 'Bhāgatyāga' (the greatest common measures between them), "Eternal, Pure, Free, enlightened unworldly सत् चित् आनन्द स्वरूपा Sat-Chit-Ananda-Svarūpa".

ओम् हंसमंत्रार्थरूपिण्यै नमः

Om Hamsamantrārtharūpiṇyai Namah

174. हानोपादाननिर्मुक्ता Hānopādānanirmuktā : हान Hāna means rejection of the undesirable, and उपादान Upādāna means acceptance of the desirable. She is without both; अप्राणोह्यमनाः शुभ्रः "Aprāṇo Hyamanāh ṡubhrah Mu. U." अकायम् "Akāyam (Īṡ. U.) "अशरीरं वाव संतं प्रियाप्रिये न स्पृशतः Aṡaīram vāva santam priyāpriyena spṛṡatah, without breath, without mind, pure, without body, likes and dislikes, do not touch Him. - Ch. U. 8. 12.1." Brahman, who has nobody, has no mental attributes, such as likes and dislikes, hence She is devoid of हानोपादान Hānopādāna, i. e. unattached to them. 'विमुक्तश्च विमुच्यते Vimuktaṡca Vimucyate' - One who is free alone, is liberated - Kath. U."

ओम् हानोपादाननिर्मुक्तायै नमः

Om Hānopādāna - nirmuktāyai - Namah

175. हर्षिणी Harṣiṇi : According to the Tai. U. "एष ह्ये वानन्दयति Eṣahyevān Andayati'. He alone makes every one happy "She is the giver of all happiness, i. e. हर्षिणी Harṣīṇī."

ओम् हर्षिण्यै नमः Om Harṣiṇyai Namah.

176. हरिसोदरी Harisōdarī: हरि Hari - means कृष्ण Kṛṣṇa; उदर=Udara अत्=Ut (slight) अरम् Aram=difference; i. e. equal to हरि Hari who is कृष्ण Krṣṇa. It means She is one with Kṛṣṇa except for slight differences; or उदर Udara means much माया Māyā. Hence, the name means the state of Awareness limited by माया Māyā.

"अपरेय मित स्त्वन्यां प्रकृतिं विद्धिमे पराम् जीवभूतां महाबाहो ययेदं धार्यते जगत् Apareyā mita stvānyām prakṛtim Viddhi me parām jīva bhūtām māhābāhŏ yayedam dhāryate jagat. There is a परा प्रकृति parāprakṛti, other than this. By Her is this जगत् Jagat borne. Bh. G." "देवत्मशक्ति स्वगुणै निगूढम्

Devātmaśaktim Svaguṇai Rnigūdham. The power, which was concealed in Her attributes, and which was one with Parameśvara. Sv. U." According to the above शृति sruti and स्मृति Smṛti differences in the form of Iśvara are acceptable.

ओम् हरिसोदर्यै नमः Om Harisodaryai Namah.

177. हाहाहूहूमुखस्तुत्या Hāhāhūhūmukhastutyā. Extolling the attributes of one is called स्तुति Stuti. She is the basis of such attributes and hence is praised, by गन्धर्वाः Gandharvā's lead by हाहाहूहू Hāhāhūhūś.

ओम् हाहाहूहूमुखस्तुत्यायै नमः

Om Hāhāhūhūmukhastutyāyai Namah.

178. हानिवृद्धिविवर्जिता Hānivṛddhivivarjitā : The growth of limbs is called वृद्धि Vṛddhi. Their decay is called हानि Hāni. She is devoid of both. न कर्मणा वर्धते नो कनीयान् Na Karmaṇā Vardhate No Kanīyān. This neither grows nor decreases by कर्म Karma Sr." हानि, वृद्धि Hāni & Vṛddhi are indicative, of the six changes, - Vide-Name-80- that the body is subjected to, and produced by Karma. So, they are not found in Iśvara. Hence, the name means निर्विकार Nirvikāra, i. e. She is not subjected to change.

ओम् हानिवृद्धिविवर्जितायै नमः

Om Hanivṛddhivivarjitāyai Namah.

179. हैयंगवीनहृदया Hayyangavīna Hṛdayā : Her heart is campared to butter, for its softness and melting fludity. In the hearts of योगिनः Yogis, She manifests as the flow of kindness. Although She Herself has no heart of Her own, since She is in all, She is described as having a heart. According to Nr. T.U., She is अवागमना without speech

and mind, etc. Hence, although She, being ब्रह्मन् Brahman cannot be having attributes of mind like desire and kindness, yet they being results of माया Māyā, like इक्शाण Ikṣaṇa are - attributed to Her. Here, हृदय Hṛdaya may be taken to mean kindess. She has kindness soft and fluid like butter.

ओम् हँयंगवीनहृदयायै नमः
Om Hayyangavīnahṛdayāyai Namah.

180. हरिगोपारुणांशुका Harigopāruṇamśukā : हरिगोप Harigopa means a red insect, which is born in the rainy season, when the Sun moves between आर्द्र Ārdra and मघा Magha constellations. It has a soft body, 8 limbs, and is of red colour. The name means She wears a raiment, red like that insect or She has red rays.

ओम् हरिगोपारुणांशुकायै नमः
Om Harigopāruṇāmśukāyai Namah.

181. लकाराख्या Lakārakhyā : She is expressed by the मूलमंत्र Mūlamantra with ल La. Or ल La is शक्रबीज Śakrabīja "सेन्द्र Sendra He is Indra. Nr. T. U." Hence, She is इन्द्र Indra, expressed by ल La. Or She is expressed by ल La, accompanied by मायाबीज Māyābīja, ह्रीम् Hrīm meaning माया Māyā is controlled;

ओम् लकाराख्यायै नमः Om Lakārākhāyai Namah.

182. लतापूज्या Latāpūjyā : लता Latā=creeper so called because it is much bent down. Here it means great Pativratās like अरुन्धती Arundhati who worship Her, as their favourite Deity for the security of their married state. "समाराध्य महेशानीं भुक्तिमुक्तिच विंदति Samārādhya Maheśānīm Bhuktim Muktim Cavindati. Those who worship महेशानी Maheśāni will have enjoyment here and hereafter;"

or She is worshipped, in forms गौरी Gouri or केदारी Kedari, with sylvian objects of worship, like flowers, creepers, etc. She is adorned with them. It means She is शबरी Sabari or वनदुर्गा Vanadurgā who is worshipped with them.

ओम् लतापूज्यायै नमः Om Latāpūjyāyai Namah

183. लयस्तित्युद्भवेश्वरी Layastityudbhaveśvarī: The name should be considered in the reverse order, beginning with उद्भव Udbhava which means birth - i. e. resulting manifestation of an operating cause; स्तिति Stiti means experience of the existence of a thing in time; लय Laya means resulting manifestation disappearing back into its cause and existing only in its causal state - and capable of re-manifesting as वाक् Vak - or name. Theses acts cannot be caused by a life less agency, but by an efficient intelligent cause just as a potter is seen to be the cause of a (pot) घट Ghata. Here a doubt may arise, whether this efficient causal intelligence i. e. ईश्वरत्व Īśvaratva is single or multiple as seen in Gopuras etc. (as deities), as तटस्थ Tatsatha; This is cleared by Sr, "यतो वा इमानि भूतानि जायंते Yato Vā Imāni Bhūtāni Jāyante - Tai. U. 3-1" In this, the singular यतः Yatah, indicates the cause as one. This description of Brahman, shows He can be known by certain signs and standards. Since the name begins with लय Laya, it means this प्रपंच Prapanca is without a beginning. Here it must be read that the disappearance, preservation and birth is of the जगत् Jagat. It means She, the basic Awareness, the bearer of सत् चित् आनंद Sat Cid Anand is the cause of the illusion of संसार Samsārā or जगत् Jagat.

ओम् लयस्तित्युद्भवेश्वर्यै नमः

Om Layastityudbhavéśvaryai Namah.

184. लास्यदर्शनसंतुष्टा : The king, though he has nothing to desire, yet, witnesses the hunting of animals and the dance of children. Similarly, She is pleased with dance of ignorant ones, without expecting anything in return - The लास्य Lāsya or dance is caused in the following manner. Experience of likes, dislikes, mixtures of both, or mere passivity, results in emotions, like, pleasure and grief. When these became intense, there will be excitement causing movements of the various organs of all living things. The totality of all these movements i. e. deeds, is here described as लास्य Lāsya. Since She, as the authentical ruler of all, who according to their deeds drive them on to their results, without expecting any return, She is here mentioned as pleased with the लास्य Lāsya. "नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः Nādattekasyacitpāpamnacaivasukṛtam-vibhuh. He will not receive anybody's good or bad deeds. (Bh. G. 5–15)." लास्य means, dance to music and time performed by Goddesses and Courtesans. She is pleased with such dance i. e. She bestows rewards on them, out of kindness.

ओम् लास्यदर्शनसंतुष्टायै नमः

Om Lāsydarśantuṣṭāyai Namah.

185. लाभालाभविवर्जिता Lābhālābhavivarjitā: लाभा Lābha means attaining the thing one does not possess अलाभा Alābha means not getting benefits inspite of trial for them. She is devoid of these two-i. e. She has attained all wishes and hence ever satisfied.

"न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन Na Me Pārdhāsti Kartavyam Triṣu Lokeṣu Kimcana. O! Pārdha! There is nothing for me to do in the three worlds" "Bh. G. 3-22."

ओं लाभालाभविवर्जितायै नमः

Om Lābhalābhāvivarjitāyai Namah

186. लंघ्येतराज्ञा Langhyetarājnā: इतर Itara means the forms with attributes created by the illusion of जीव Jīva. Their आज्ञा Ājna means, the duties enjoined by them in worship or ritual. लंघ्य Langhya means She is not subjected to any of them. As pure Awareness, She has nothing particular to do, nor can She be subject to any mandate, or, She is not the servant of any body, and therefore the orders of other Gods are to be ignored by Her.

"सर्वस्याधिपति: Sarvasyādhipathih सर्वस्येशान: Sarvasyeśānah." He is the lord of all and controls all. "Br. U. 4-4-22."

Since She is the lord of all, She cannot be the subject of any one.

ओं लंघ्येतराज्ञायैं नम: Om Langhyetarājnāyai Namah.

187. लावण्यशालिनी Lāvaṇyaśalinī: लावण्य Lāvaṇya is beauty which is a source of great pleasure, and She, as the form of Ultimate bliss, possesses it; or every one of Her limbs are beautiful.

ओं लावण्यशालिन्यै नम: Om Lāvaṇyaśalinyai Namah.

188. लघुसिद्धिदा Laghusiddhidā: लघु Laghu means light or easy. सिद्धि Siddhi means attainment of object; She grants the desired objects by easy means. Or लघु Laghu indicates लघिमा Laghimā. The meaning is She grants the 8 powers, ऐश्वर्य Aisvarya's; Or लघु Laghu means beings with small intelligence, riches and limbs i. e. low grade living things, such as animals and birds. She grants even to these, a wisdom and other similar agencies that lead them to liberation. The nature of these agencies like wisdom can be easily imagined by the greatness of their result i. e. liberation.

ओं लघुसिधिदायै नम: Om Laghusiddhidāyai Namah.

189. लाक्षारससवर्णाभा Lākṣārasasavarṇābhā : लाक्षारस Lākṣa Rasa is flowing lac - वर्णा Varṇā means colour. She has the shining colour of flowing lac; i. e. Her form is brilliant red in colour.

ओं लाक्षारससवर्णाभायै नमः

Om LākṣārasasaVarṇābhāyai Namah.

190. लक्ष्मणाग्रजपूजिता Lakṣmaṇagrajapūjitā : अग्र Agra means before; लक्ष्मणाग्रज Lakṣmaṇagraja means born before लक्ष्मण Lakṣmaṇa i. e. राम Rama and भरत Bharata. Since all the sons of दशरथ Daśaratha follow in the foot steps of Rāma, the eldest, in all their actions, Lakṣmaṇagraja indicates, the four sons of दशरथ Daśaratha; पूजिता Pūjitā - She is worshipped by them. Rama is named (*f) "शिवलिंगप्रतिष्टाता Sivalinga Pratiṣṭhātā. Established शिवलिंग Sivalinga." Hence it is suggested other men and women of his Dynasty, have the reputation of having worshipped Śiva and His consort.

ओं लक्ष्मणाग्रजपूजितायै नमः

Om Lakṣmanāgrajapujitāyai Namah.

191. लभ्येतरा Labhayetarā : लभ्य Labhya means that can be achieved by devotion and similar acts, i. e. the fruits of the above. She is different from these because she is neither an act, nor the result of an act. "तत्सत्यम् स आत्मा Tatsatyam Sa Ātmā आत्मन् Atman is truth) (C. U. 6-8-7)

नित्यो नित्यानां चेतन श्चेतनाना मेको बहूनां यो विदधति कामान् तमात्मस्त्रं Nityo-Nityānām Cetans Cetanānām Eko Bahūnām Yo Vidadhāti Kāmān Tam Ātmastham Kaṭh U. 5-13. ब्रह्मन् Brahman is the eternal among the transient; confers Aware-

*f शिवलिंगप्रतिष्टाता Sivalingapratiṣṭhtā is one of 108 names of Rama.

ness to Brahma and others, who are themselves Awarenesses, while being one confers suitable fruits of deeds of many. Those who know, Him the आत्मा Ātmā attain eternal peace Other will have no such peace." "यत् साक्षात् अपरोक्षात् ब्रह्म Yat Sāksāt Aparoksāt Brahma - Br. U. 5-4-1. ब्रह्म Brahman is immediately realisable and not through senses." By these above Śrutis, आत्मा Ātma is the form of eternal fulfilment, and liberation, and is not any one of the four results of action (*f). Or इतर Itara means fruits of धर्म Dharma, अर्थ काम Artha Kāma and मोक्ष Mokṣa. Hence, the name means they can be obtained from Her. The above श्रुति Srutis also support this meaning.

ओं लभ्येतरायै नमः Om Labhetarāyai Namah.

192. लब्धभक्तिसुलभा Labdhabhaktisulabhā: (accessible to those having भक्ति Bhakti.) भक्ति Bhakti is of two kinds namely ordinary and special. The first one is attained लब्ध Labdha, by those who, are in distress, who seek knowledge, or wealth. These attain this Bhakti now and then at proper time, to seek their objects; She is within their easy reach, as their own आत्मा Ātma to grant their boons; The second one is of the unique nature attained by Bhaktas with God realisation.

"एकभक्ति विशिष्यते Ekabhaktir Viśiṣyate Mental attitude of worshipping Her as one's own self is unique-Bh. G.7-1." She is within easy reach of such Bhaktās-They are

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(*f) They are (1) those that can be produced (pots etc)
(2) —do— reached (villages etc)
(3) —do— changed (gold into jewels.)
(4) those that can produce a good quality or remove a bad quality i. e. improvement

ever conscious of Her as their Ātma; "ज्ञानी त्वात्मैव मे मतम् Jnānī Tvātmaiva Me Matam. ज्ञानी Jnāni is also a form of my self. Bh. G. 7-18."

Or लब्ध Labdha means always in ones posession, like the necklace round once own neck. She is within reach of Bhaktas. Bhaktas attain Her easily, without effort, through their devotion. "भक्ता मा मभिजानाति Bhaktā Mā Mabhijānāti. Through भक्ति Bhakti they know my true Self. Bh.G. 18-55"

ओं लबधभक्तिसुलभायै नमः

Om Labdhabhaktisulabhāyai Namah.

193. लांगलायुधा Lāngalāyudhā: लांगल Lāngala is plough. She, in the form of शेष Sesa or बलराम Balarāma has plough as Her weapon. "अनंत श्चास्मि नागनाम Anantā Scāsmi Nāgānām - I am अनंत Ananta or शेष Seṣa among नागा: Nāgas and बलराम Balarāma is the अवतार Avatār of अनंत Ananta.

ओं लांगलायुधायै नमः Om Lāngalāyudhāyai Namah,

194. लग्नचामरहस्तश्रीशारदापरिवीजिता Lagnacāmarahas taśriśāradāpārivīgītā लक्ष्मी, Lakshmi and सरस्वती Saraswati hold, in their hands, चामर Camara's or tufts of the hair of the animal, चमरी Camari in their act of worshipping Her.

ओं लग्नचामरहस्तश्रीशरदापरिवीजितायै नमः

Om Langnacāmarahastaśrīśaradāparivīgitāyai Namah.

195. लज्जापदसमाराध्या Lajjāpadasamārādhyā (Worshipped in Mind; लज्जा Lajjā is a function of mind, causing aversion, making one secretive. By लज्जा Lajjā are indicated all the functions of mind. लज्जापद Lajjāpada hence means the basis of these functions i. e. mind, according to the following;

कामः संकल्पो विचिकित्सा श्रद्धा अश्रद्धा धृति रधृति र्ह्री र्भी रित्येतत् सर्वं मन एव Kāmah Sankalpō Vicikitsā Śraddhā Aśraddhā Dhṛti Radhrtir Hrīs Bhī Rityetat Sarvam Mana Eva.

Desire, decision, cogitation, devotion, lack of devotion, fortitude, and lack of it, modesty, fear, all are mind Br. U. 3-5-3. She is to be meditated on in that mind. "य आत्मनि तिष्ठन् अन्तरो यमयति Ya Ātmani Tiṣṭhan Antaro Yamayati–who dwelling in the mind, controls - Br. U. 4–75." "गुहाहितं गह्वरेष्ठं पुराणम् Guhāhitam Gahvareṣṭham Purāṇam. Who dwells in the cavity of mind and who is ancient, Kaṭh U. 2–127." "त मात्मस्थं येनुपश्यंति धीराः Tam Ātmastham Yenupaśanti Dhīrāh. The hero who can perceive the one who is within the mind attains bliss - Kath U. 5–12." Or लज्जापद Lajjāpada means the multitude of जीवाः Jivās. She, as the cause of mantfestation of happiness in them and as the basis of their bliss or happiness, is to be worshipped by जीवाः Jivās by बहिर्याग Bahiryāga or external worship.

ओं लज्जापदसमाराध्यायै नमः

Om Lajjāpadasamārādhyāyai Namah

196. लंपट Lampatā: लम् Lam, the Bija, expressive of पृथ्वी Pṛdhvi (Earth) denotes the जगत् Jagat. पट Pata means the limiting power; i. e. अविद्या Avidya. So the name means She, as अविद्या Avidya is the cause of जगत् Jagat. "मायिनं तु महेश्वरम् Māyinam Tu Maheśvaram महेश्वर Maheśvara possesses माया Māyā or illusion-Sve. 4–10." "य एको जालवान् ईश्वरः Ya Eko Jālavān Iśvarah possessing illusion rules with all the powers. Sve. U. 3 – 1." "अज्ञाने नावृतं ज्ञानम् Ajnānenāvṛtam Jnānam - Knowledge is enveloped in Nescience (Bh. G. 5-15.)" Or लंपट Lampata

means-delay-Although a devotee has good deeds and worship in ample measure, yet owing the impediments in his path, there will be delay in their fruition, although, like a well disposed king, परमेश्वर Paramesvara, is averse to any delay in granting the devotee's-wants. Or लंपट Lampata i. e. lethargy etc., are the functions of the mind. They are caused by सत्व Satva, रजस् Rajas and तमस् tamas which are super-imposed on the Awareness within. Hence, She is said to possess those functions.

ओं लंपबायै नमः Om Lampatāyai Namah

197. लकुलेश्वरी Lakuleśvarī: By कु Ku is meant पृथ्वी Pṛdhvi which denotes जगत् Jagat. कुलम् Kulam means one which absorbs जगत् Jagat. It means the Awareness conditioned by माया Māya which is the cause of dissolution. "यत्प्रयंत्यभिसंविशंति Yat Prayantyabhisamviśanti-in whom every thing merges and enters. Tai.U.3-1."

So, लकुलम् Lakulam, means where कुलम् Kulam gets absorbed, She is the ruler of that; or लकुल Lakula refers to a location either in स्वाधिष्ठान Svādhisṭhāna or मणिपुर Maṇipūra cakra. (*f) She is its ruler, i. e. Her forms are विष्णु Viṣṇu and रुद्र Rudra. भूतसृष्टिस्मृतिः Bhūta Sṛṣṭi Smṛti describes how Earth is absorbed into water and water into light and light into Sat or Truth.

"सदायतनाः सत्प्रतिष्ठाः Sadāyatanāh Satpratisṭhāh: All creatures abide-based in Truth-Ch.U. 6–8–4.'. Hence, She is the ruler of लकुल Lakula or manifestation of power there.

ओं लकुलेश्वर्यै नमः Om Lakuleśvaryai Namah.

(*f) The element of आपस् water is attributed to मणिपुर Manipura and fire to स्वधिष्ठान Svādhiṣṭhāna.

198. लब्धमाना Labdhamanā : माना Mānā means the the illusion of "Ego." "अभिमानात्मक स्तद्वत्अहंकार: प्रकीर्त्यते Abhimānātmaka Stadva Dahamkārah Prakirtyate. A sense of Self-esteem is known as Ego or अहंकार Ahamkara." All living beings possess ego which is nothing else but an illusion of Her as its basis. It is caused by अध्यास Adhyāsa (*f). माना Mānā means worship. All worship or respect, the source of happiness, offered to people for their great learning, wealth, birth, beauty, etc. is already received by Her as their inner ruler and the image of bliss or happiness consequent of worship Or माना Mānā is measure of size, length etc. "स वा एष महा नज आत्मा महान् प्रभुर्वै पुरुष: अणो रणीयन् महतो महीयान् Savā Eṣa Mahānaja Ātmā Mahan Prabhurvai Puruṣah Aṇo Raṇīyān Mahato Mahīyān. He, the unborn is huge, Lord, smaller than the smallest, biggar then the biggest." The purpose of the vedic saying is this; When the sun is reflected in vesssels of water of various shapes and sizes, he appears to be limited by their shape and size. Similarly ब्रह्म Brahman is comprehended as being of different sizes and shopes etc. depending on His limitations उपाधि (Upadhiś) like Elephants, Pillars, Bugs, Snakes, etc. Hence She has, as a measure of Her limitation उपाधि (Upadhiś) Her manifestation the entire जगत् Jagat, and its contents, She Herself is infinite i. e. beyond measure.

ओं लब्धमानायै नम: Om Labdhamānāyai Namah.

199. लब्धरसा Labdharasā: She possess रस Rasa "रसोवैस: Rasovaisah. He is bliss - Tai. U." Since She is the source of the greatest bliss, She has bliss as her form.

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198. (*f) अध्यास Adhyāsa is the false impression and illusion of snake found in a rope. It is not really based on rope but on our ignorance.

Or रस Rasa also means the emotion of love. She signifies that emotion, since, She is bedecked with auspicious ornaments and flowers, which are indications of love; Or रस Rasa means the taste of sweetness. According to the saying of Gita, "रस्या: स्निग्धा: स्थिरा: हृद्या आहारा: सात्त्वका: प्रिया: Rasyāh Snigdhāh Sthirāh Hṛdyā Āhārāh Sātvikāh Priyāh in devotional offering, bitter, acid, and saltish foods are prohibited, but sweet things, dear to Her are offered. This is so because sweetness is Sattvic and She is pure सत्त्व Sattva limited by माया Māyā. Hence She possesses sweetness.

ओं लब्धरसायै नम: Om Labdharasāyai Namah

200. लब्धसम्पत्समुन्नति: Labdhasampatsamunnatī : She has super abundence of wealth. Here सम्पत् Sampat means, Her own inherent attributes such as सत्यकाम Satyakāma, or सच्चिदानंद Satcidānanda. These attributes that manifest ब्रह्मन् Brahman, in his limitation of माया Māyā are coeval with Him, and are not the result of any act or cause and hence denote His unique greatness. "त मीश्वराणां परमं महेश्वरं तं देवतानां पुरमं च दैवतम् पतिं पतीनां परमं परस्तात् विदाम देवं भुवनेश मीड्यम् Ta Mīśvarāṇām Paramam Maheśvaram Tam Devatānām Paramam Ca Daivatam Patim Patīnām Paramam Purastāt Vidāma Devam Bhuvanīsā Mīdyam Sve. U. 6-7. We know Him, the lord of the cosmos, as the ultimate, supreme lord among lords, among the Gods the ultimate, and as the king of kings." "सत्यकाम: सत्यसंकल्प: Satyakāmah. Satyasankalpah–Ch. U. 8-15. His desire is Truth, and decision is Truth. "एषसर्वेश्वर एष सर्वज्ञ: एषोन्तर्या म्येष योनि: सर्वस्य Eṣa Sarveśvara Eṣa Sarvajna Eṣontaryām Yeṣa Yonih Sarvasya Man. U. 6. He is the Lord of all, omniscient inner ruler, the cause of all." "गति: प्रभु:

साक्षी Gati Prabhuh Sakṣī. He is the goal, the lord and witness. Bh. G. 9-18." Hundreds of sacred texts like the above state She has a super abundence of these great attributes. Hence She is ब्रह्मन् Brahman Herself as established in the sentence "एष नित्यो महिमा ब्रह्मणस्य Esa Nityo Mahimā Brāhmaṇasya. Brhman is that supreme power." Furthar discussion of this is un necessary.

ओं लब्धसम्पत्समुन्नत्यै नमः

Om Labdhasampatsamunnatyai Namah

201. ह्रींकारिणी Hrīmkāriṇī: The letter ह्रीम् Hrīm, which concludes the II part of the मन्त्रपंचदशी Mantra Pancadaśi, expresses Her.

ओं ह्रींकारिण्यं नमः Om Hrīmkāriṇyai Namah.

202. ह्रींकाराद्या Hrīmkārādyā: Here the word ह्रींकारा Hrīmkāra denotes वेदाः Vedās. They are the result of Hrīm. She, as the meaning of वेदाः Vedās, i. e. their cause, is their beginning, and is antecendent to them. All words function with reference to their meaning. In literary work, where power of the word is found a word functions, if it is only meaningful. Hence it stated that meaning, is antecedent to word.

ओं ह्रींकाराद्यायै नम, Om Hrīmkārādyāyai Namah.

203. ह्रींमध्या Hrīmmadhyā: ह्रीम् Hrīm, as माया बीज Māyā Bīja, expresses conciousness qualified by माया Māyā, which is the indivisible, material and efficient cause of the Jagat. ह्रीम् Hrim is its symbol. Its worship, causes all the attributes inherent in it, to manifest. If it is not so, it leads to the conclusion that repetition of Mantra in Japa, will not achieve the cherished object. In the previous

name (202), it was mentioned, that She is the meaning of the words which are yet to manifest and as ह्रीं Hrīm, She is अर्थ Artha antecedent to शब्द Sabda. Here, She is mentioned as having Name and form, i. e. शब्द Sabda and अर्थ Artha the beginning of speech as Her own manifested form, according to विवर्तवाद Vivarta Vāda (Vide Name 183.) Hence, by ह्रीं Hrīm, the meaning of ह्रींबीज Hrīm Bīja, which is Herself is indicated. मध्ये Madhye here means 'at the time of activity'. It is established that since, every created object such as a 'pot' is known to have the attributes of सत्-चित्-आनंद Sat-Cit-Ānandā She shines forth, through and through, this Jagat as its cause. This puts, at rest, other theories regarding जगत् Jagat, which appear to be reasonable but not really so, such as अचेतन परिणाम Acetana, Pariṇāma and आरंभ Arāmbha Vādās. (*f)

204. ह्रीं शिखामणि Hrīm - Sikhāmaṇī : A crown jewel, has a significance such as brilliance, which distinguishes it from the jewels worn on other parts of

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*f. There are three theories regarding ब्रह्मन् Brahman as the material cause of जगत् Jagat. (1) परिणाम Pariṇāma i. e. change of state, Brahman becoming Jagat just as milk becomes curd. (2) आरंभ Ārambha, change of form, giving birth to a new form, like threads becoming a cloth. As Brahman is without limit or form, the result of the two above changes having limit and form cannot come into being. (3) अचेतन Acetana i. e. caused by non-concious cause. This cannot be since ब्रह्मन् Brahman is Awareness. Hence, all the above 3 Vādas are rejected. According विवर्तवाद Vivarta Vāda, ब्राह्मन Brahman is only appearing as Jagat due to माय् Māya; really Jagat is false ब्रह्मन् Brahman alone is real.

the body. It reminds one of the wearer's supreme powers. Similarly ह्रीं Hrīm, the king letter of श्रीविद्य Srīvidya, signifying the to-tality of words, and expressing Her and the जगत् Jagat as a form of relationship between the concious and the inert; symbolises सत्‌चित् आनंद Sat-Cit-Ananda; It brings into manifestation, Her ultimate powers, by;granting every object, to those who repeat it in जप Japa. By this its supreme attributes are suggested. As the crown jewels of ह्रीं Hrim, She is its essential distinguishing meaning. This name sums up all Her attributes. (*f)

ओं ह्रींशिखामणयै नमः। Om Hrīm Sikhamaṇaye Namah

205. ह्रींकारकुंडग्निशिखा: Hrīmkāra-Kundāgni-Sikhā: (Flame in the sacrificial pit of ह्रींकार Hrīmkāra) Here ह्रींकार Hrīmkāra is compared to the pit of sacrificial fire. Since She i. e. परब्रह्मन् Parabrahman is expressed and contained by Hrīm, She is here compared to sacrificial fire such as आह्वनीय Āhavanīya in the pit. It is enjoined in Vedās, उद्दीप्ताग्नौ जुहोति Uddīptāgnou Juhōti - offer to the flaming fire आहवानिये जुहोति Āhava-Niye - Juhōti - offer to आहवानिये Āhavanīye fire. But these two mandatory sentence should agree; Hence the unseen power that leads one to Heaven by this sacrifice is not in आहवानिय Āhavaniya fire, but in its flame as stated in the above Vedic injunctions. They remind us that the significant feature of the

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(*f) According to पद्मपादाचार्य Padmapādācārya, to meditate on परदेवत Paradevata, combining all the attributes, is called गुणयोग Guṇayoga. Hence here She must be contemplated with the above mentioned great attributes. To meditate on Her eliminating all attributes is called संहारयोग Samhārayoga.

pit of sacrificial fire, is its flame, in granting the objects of life. Similarly She is the significant feature of Hrīmkāra. It is enjoined "मंत्रैरुपासित Mantrairupāsīta should be worshipped by मंतरा Mantra." As the expression of ह्रीं Hrīm, Mantra, She is its signifiance. Hence परदेवत Paradevata is described as the flame in the pit sacrificial of fire called Hrīm.

ओं ह्रींकार कुंडग्निशिखायै नमः

Om Hrīmkāra Kundāgniśikhāyai Namah

206. ह्रींकार शशिचंद्रिका Hrīmkāra Saśi Candrikā (She is the moon-shine of the moon of ह्रींकार; Hrīmkāra is here compared to the moon and Herself its shine. चंद्रिक Candrika is that which pertains to चद्र Chandra. Here the illuminating conciousness, which is indivisible form ह्रीं Hrīm is compared to चंद्रिक Candrika which is one with चंद्र Candra. The moon light which emanates from the moon showers nectar and enlivens देवलोक Devaloka and other worlds. Similarly She, the luminous, Awarenesses expressed by ह्रीं Hrīm, the cause of the illusion of जगत् Jagat, enlivens supremely devoted great men with the state of identity with Her by conferring on them, the status of सत्-चित् अनंद Sat-Cit-Ānanda.

ओं ह्रींकारशशि चचंद्रिकायै नमः

Om Hrīmkāraśaśi Candrikāyai Namah

207. ह्रींकार भास्कर रुचिः Hrīmkāra Bhāskara Rucih : The light of the sun of ह्रींकार Hrīmkāra; भास्कर Bhāskara= भासः-करः Bhāsah-Kara meaning one who radiates light for the good of the world; i. e. Sun, रुचिः Ruchi means his radiance. So भास्कर रुचिः Bhaskara Ruchi means burning sun. When there is a down pour of rain, from the sky on

all sides in the rainy season, during the day although the sun is there, yet he is not seen; then the orthodox do not perform life functions such as eating etc. When they again see the sun, when the clouds are torn as under by strong winds, they rejoice. Similarly people incompetent to pursue the path of Jnana, do not percieve that ह्रींकार Hrīmkāra is the form of deity, which is their liberating force. Yet through their Guru they become dedicated, whereby their impeding sins are destroyed. They then perform जप Japa of ह्रींकार Hrimkāra the form of मरदेवत Paradevata, whereby they realise Her immediately as the expression of Hrīm; By their long, continous and intense meditation, She manifests Herself as the ultimate blissful, conciousness-the meaning of ह्रीं Hrīm and confers on them the nectar of blissful experience.

ओं ह्रींकार भास्कर रुच्यै नमः

Om Hrīmkāra Bhāskara Rucaye Namah

208. ह्रींकारांभोद चंचला Hrīmkārāmbhoda Can calā: She is the lightning in the cloud of ह्रीं Hrim. अंभोद Ambhoda is one which gives अंभस Ambhas or water i. e. cloud. ह्रीं Hrīm is here compared to clouds, because it rains desired objects. The lighting in that cloud, shining, yet inseperable from it, through its life giving rain, manifests the power of promoting the growth of the crops. Similarly परदेवत Paradevata expressed by ह्रीं Hrīm inseperable from it, when contemplated, becomes the inexpressible, pure, ultimate goal, the deity illuminated by Her Mantra and confers, ones desired objects of life.

ओं ह्रींकारांभोद चंचलायै नमः

Om Hrīmkāram Bhoda Cancalāyai Namah.

209. ह्रींकार कंदांकुरिका Hrīmkāra - Kandānkurikā : (She is the sprout in the tuber of ह्रीं Hrīm.) कंद Kanda means a strong bulky root. Ankurikā is its first sprout or manifestation. This sprout, without transgressing the creative power, inherent in the root, appears as trunk branch, leaf, flower and fruit, proclaiming the creative power of the root. ह्रीं Hrīm expressing Her, being part of वेद Veda, is self autoritative requiring no further proof in revealing Her-As the object of such revelation and as the causal agency of the multifarious creative changes of जगत् Jagat, having the limitation of माय Māyā, which can perform the impossible, and as ह्रीं Hrīm and its meaning - She is revealed like that sprout.

ओं ह्रींकार कंदांकुरिकायै नम:

Om Hrīmkāra Kandān Kurikāyai Namah

210. ह्रींकारैक परायना Hrīmkāraika Parāyāṇā : The unique ultimate goal of ह्रीं Hrīm. As the agency by which the four objects of life are obtained, ह्रीं Hrīm denotes Her as its unique, ultimate goal, significance and measure. ह्रीं Hrīm expresses माय Māyā. Since Māyā must have some basis, She, the basis of माय Māyā and the objecti of माया Māyā and yet devoid of माया Māyā is signified by ह्रीं Hrīm.

ओं ह्रींकारैकपरायणयै नम:

Om Hrīmkarāikaparāyaṇāyai Namah

211. ह्रींकारर्शर्घिकाहंसी Hrīmkāradīrghikahamsī: (She is the swan in the well-Hrīm) Hrīmkāra is here, compared to Dirghika, a well with steps to go down (Tank) for sport in the palace gardens. Since, Hrim is the source of rest and repose, like that well, to those wandering in the wilder -

ness of Samsara it is so compared. "आराम मस्य पश्यंति न तं पश्यति कश्चन Ārāma sya Paśyanti Na Tam Paśyati Kaścana" - Every body notices the garden but none its owner-Br. U. 4-3-14. (*f)

आराम Ārāma means enjoyed everywhere i. e. Jagat. This comparison suggests that worship of ह्रींकार Hrimkāra in this Jagat, secures to the devotees the supreme bliss. In that ह्रींकार Hrimkāra, She is the female swan, which discrimates between the essential and the non-essential. A well, having such a female swan, for its habitat, with its golden lotuses, etc. suggests its belonging to a great powerful king. Similarly shining as the meaning of Hrīmkāra, She signifies the blissful and liberating power of Her own बीज Bīja ह्रीं Hrīm.

ओं ह्रींकारदीर्घिकाहंस्यै नमः

Om Hrimkāradirghikāhamsyai Namah

212. ह्रींकारोद्यानकेकिनी Hrimkārōdyānakekinī : She is the peacock in the garden of ह्रीं Hrim.Since ह्रींकार Hrimkāra grants fruits of deeds, it is compared to a garden. In that garden She is compared to a peacock, which by its appearance and voice is pleasing to the mind and hence ornamental to the garden. The divine sound of ह्रीं Hrim and the सत चित् आनन्द Sat Cit Ananda expressed by ह्रीं Hrīm are identical with the ultimate goal, expressed by ह्रीं Hrīm. The peacock moves freely in the garden amongst the trees, the creepers and thickets - Similarly, She freely extends, and radiates through everybody, big or small, through

(*f) It is here suggested, that, one notices in the Jagat, its contents, i. e. villages, towns, wemen etc but non its maker, आत्मन् Atman.

Gods, animals and men and through ब्रह्म Brahma, विष्णु Viṣṇu and रुद्र Rudra, as their आत्मा Ātmā (Self) or 'I' conciousness, the most coveted ultimate bliss, the basis for their life, body and mind.

ओं ह्रींकारोद्यानकेकिन्यै नमः

Om Hrīmkārodyānakekinyai Namah

213. ह्रींकारारण्यहरिणी Hrīmkārāraṇyahariṇī: In the forest of ह्रीम् Hrīmkāra, She is the deer. ह्रींकार Hrīmkāra partly expresses माया Māyā, i. e. अविद्या Avidyā and its consequent fetters. Hence like a forest infested with wild animals such as tigers etc., it is frightful and difficult to enter. So ह्रींकार Hrīmkāra is compared to a forest; while it is so, a man who ventures into the forest sees a deer in it. The deer indicates to him, the absence of tigers in the forest and will enable that traveller to secure the deer. Similarly, to the brave who always, devotedly worship Her, by virtue of their devoted discipline, She dispels fear and confers the bliss of immediate realisation, by destroying their ignorance. Hence, She is compared to the deer. त मेवं विदित्वातिमृत्यु मेति Ta Mevam Viditvātimṛtyu Meti. He conquers Death. who knows आत्मा Ātman as illumination. Sve. U. 3–37."

ओं ह्रींकारारण्यहरिण्यै नमः

Om Hrīmkārāraṇyahariṇyāi Namah

214. ह्रींकारावालवल्लरी Hrīkārāvālavallarī : She is the creeper in the plant-bed of ह्रीम् Hrīm. ह्रीम् Hrīm, and परदेवता Paradevata are related as expression and expressed She grants the fruits of worship of ह्रींकार Hrīmkāra, just as a growing creeper from a plant-bed, bears fruits; Hence the comparison. It is here indicated, that one should

always cherish and protect ह्रीम् with जप Japa etc. as one would, a plant-bed.

ओं ह्रींकारवालावल्लर्यै नमः Om Hrīmkārāvālavallaryai Namah.

215. ह्रींकारपंजरशुकी Hrīmkārapanjaraśuki : She is the parrot in the cage, ह्रीम् Hrīm. Here, ह्रीम् Hrīm is compared to the cage of a parrot. Just as a parrots's cage is endearing to even children, ह्रीम् Hrīm as the image of Pārvati - can be worshishiped by even the less competent. Just as a parrot pleases men by its prattle, She pleases and grants men their desires, according to their destiny. As the cage has no significance without the parrot ह्रीम् Hrīm has none without Her.

ओं ह्रींकारपंजरशुक्यै नमः Om Hrīmkārapanjaraśukyai Namah.

216. ह्रींकारांगण दीपिका Hrīmkārānganạadīpikā : She is the light in the portico ह्रीम् Hrīm, ह्रींकार Hrīmkāra is here compared to a portico in a house, as a place of rest and repose for all. A light placed in that portico will illuminate the objects inside and outside the house and help all people to transact, their desired activity by dispelling darkness. Hence it will be protected by all. Similarly, by constant practice of hearing, contemplating and concentrating on ह्रीम् Hrīm and its meaning, She reveals Herself as self - effulgant bliss to Her servants (devotees) and confers supremacy on them in every way.

ओं ह्रींकारांगणदीपिकायै नमः

Om Hrīmkārāngānādīpikāyai Namah

217. ह्रींकारकंदरासिंहिका Hrīmkārakandara Simhikā : She is the lion in the cave of ह्रीम् Hrīm. ह्रींकार Hrīmkāra is here compared to the cave in the mountain's peak. Since

Hrīm, which is taught by the (Upaniṣad), — head, of the Vedās - is in - accessible to people with, wordly desires, it is here so compared. The lion freightens away other, smaller animals from access to her cave. Yet to the hero who recognises it, by its mane etc., it allows access to the cave and the pearls etc. in its precints, which are scattered by lion's claws. Similarly to those, inflicted with, scant devotion, laziness, and hunger, ह्रींकार Hrīmkāra is inaccessible. But because it expresses incomparable परदेवता Paradevatā it confers on the brave - their desired oneness with their deity. Hence She is compared to the lion in the cave.

ओं ह्रींकारकंदरसिंहिक्यै नमः

Om Hrīmkārākandarasimhikāyai Namah

218. ह्रींकाराम्भोजभृंगिका Hrīmkārāmbhojabhṛngikā : She is the bumble bee in the lotus of ह्रींकार Hrīmkāra. Because ह्रीम् Hrīm, is endowed with many powers, such as securing the eight ऐश्वर्याणि (Aiśvarāyas) powers, and the four objects of life, and because of its being composed of many letters, i. e. ह Ha, र Ra, ईम् Im, it is compared to a lotus endowed with fragrant pollen. A honey collecting bumble bee, although all flowers are equal to it in respect of sucking honey, yet prefers the lotus, because it yields more honey and hence is sweeter. Similarly She is more interested in ह्रीम् Hrīm because of its special attributes, although, She is in everything, as the Self of every deity, expressed by every बीज Bīja of every Mantra. These special attributes of ह्रीम् Hrīm are; it expresses Brahman with attributes, who is the material cause of every thing; its form signifies Her as स्वरूप Svarūpa and तटस्थ Tatasta; it is insperable from Her; and related to

Her. By usage and significance, it is of the nature of the totality of all words ie शब्दब्रह्मन् Sabdabrahman. To the worshippers of ह्रींकार Hrīmkāra She appears based in ह्रीम् Hence, She is here compared to that bumble bee.

ओं ह्रींकाराम्भोजभृंगिकायै नमः
Om Hrīmkārāmbhojabhṛngikāyai Namah

219. ह्रींकारसुमनोमाध्वी Hrīmkārasumanomādhvī : She is the honey in the flower of ह्रींकार Hrīmkāra. Just as a flower brings forth fruits, ह्रींकार Hrīmkāra is the agency which grants the fruits of ones desire; Hence its comparision, to ह्रींकार Hrīmkāra. Flowers, because of their very tender nature, have to be handled very carefully when dealing with them. ह्रींकार Hrīmkāra, since it express ब्रह्मन् Brahman, has to be maditated upon with single-minded effort, as inseparable from परदेवता Paradevata, at the time of worship. To bring home this fact, ह्रीम् Hrīm is compared to a flower. Some flowers wither away, due to sun and wind without honey, and because they cannot fructify, fall down fruitless. Other flowers are found in nature with honey, capable of producing fruit. Here, the sweet, liquid, flowing honey, which is of the nature of आपः Āpas or water, evolved from पृथ्वी Pṛdhvi, indicates the fruit bearing power of the flower. Similarly परदेवता Paradevatā, having the power to create everything, having the form of सत् चित् आनंद परब्रह्मन् Sat Cit Ānanda Parabrahman resides in ह्रीम् Hrīm, conferring proper fruits to those devoted to mantra ह्रीम् Hrīm. Hence, the aptness of comparing Her to honey in the flowers owing to the similarity of functions of producing fruits.

ओं ह्रींकारसुमनोमाध्वये नमः
Om Hrīmkārasumanomādhvyai Namah

220. ह्रींकारतरुमंजरी Hrīmkāratarumanjarī: She is the bunch of flowers, on the tree of ह्रींकार Hrīmkāra. A tree, protects, (by its branches) those who climb it for its fruits, from falling etc. and help them to reach its top, and delights them by giving its fruits. Hence ह्रीम् Hrīm is compared to trees like कल्पतरु Kalpataru. The bunch of flowers, at the end of the branching stem of that tree, indicates to the keen observer by the nature of its size etc. its powel to bear fruit, and creates a beneficial illusion. — Beneficiar illusion, or संवादि भ्रम Samvādi Bhrama; If one mistakes the lustre of a diamond to diamond itself and goes in search, he gets a diamond and hence that mistaken illusion is beneficial. If however one mistakes the light of a lamp for a diamond and goes in search, he gets no benefit. This is विसंवादि भ्रम Visamvādi Bhrama.—As individual Self and as the deity of the mantra initiated by Guru, clearing all doubts of the seekers, She reveals Herself during the worship with Mantra, helping them to attain their objects of life. Hence the comparison of Paradevata to a bunch of flowers on the tree of ह्रीम् Hrīm.

ओं ह्रींकारतरूमंजर्यै नम:

Om Hrīmkāratarumanjaryai Namah

221. सकाराख्या Sakārakyā, having सकार Sakārā in Her name (i. e. श्रीविद्या Srividya).

ओं सकाराख्यायै नम: Om Sakārākhyāyai Namah.

222. समरसा Samarasā: सम Sama mean एक Eka or one. रस means taste like sweetness. Just as sweetnes pervades uniformly through a lump of jaggery, She pervades uniformly through जगत् Jagat of which She is the cause At the time of संसार Samsāra, ईश्वर Īśvara and जीव Jīva,

due to their different attributes of omniscience and ignorance appear to have different feelings and natures. But when they attain, the infinite state, through hearing the वेदांत Vedāanta etc· they experience, the oneness mentioned in the sentence 'I am Brahman', and realise Her as all pervading One in all; (like the sweetness in Jaggery.) "रसो वैस: Rasovaisah रस Rasa is Brahman Tai. U. 2-7." Sama means inseparable. Hence, She is ब्रह्मन् Brahman, the supreme bliss, as established in Tai U. (*f)

ओं समरसायै नम: Om Samarasāyai Namah

223. सकलागमसंस्तुता Sakalāgamasamstutā (extolled by all आगम Āgamās) Āgama means that by which anything is known. It means वेदा: Vedās, the source of definite and purposeful knowledge of every entity. By the word सकल Sakala are meant, big or small, all the esoteric अंग Anga and उपांग Upanga (sections and sub sections) of वेद Veda; इतिहास Itihāsa and पुराण Purāṇās included. She is well extolled by these i. e. they, with certitude, state that there is nothing else beside Her, in praise of Her. The justification for the existance of वेदा: Vedās, is their praising, Her attributes. वेदा: Vedās which illuminate everything, by their Omniscience, praise Her as pure Awareness and reveal Her as knowledge which produces liberation.

ओं सकलागमसंस्तुतोयै नमः

Om Sakalāgamasatutāyai Namah

224. सर्बवेदांततात्पर्यभूमि: Sarvavedāntatātparyabhūmih वेदांत Vedānta means the concluding part of Veda, i. e.

222. (*f) आनंदो ब्रह्मेति व्यजानात् Ānandō Brahmeti Vyājānāt Know that bliss is ब्रह्मन् Brahman.

महावाक्य Mahāvākyās; तात्पर्य Tātparya, means their unanimous conclusion. The name means She is made known by the purport of महावाक्य Mahāvākyās. 'It is said that purport तात्पर्य Tātparya is determined by proposition, conclusion, repetition, proof, utility, Assertion and argument. By these standards, the purport of the वेदांतवाक्य Vedāntavākya, some argue, deals only with prescription and prohibition of acts, except those of Jnāna and worship, dealing with attributes beyond the reach of senses. Here this argument is rejected, by stating that all words in वेदांत Vedānta describing ब्रह्मन् Brahman, are unanimous in mentioning अद्वैत ब्रह्मन् Advaita Brahman, and that sections dealing with ritual and worship are all instrumental in producing knowledge leading to liberation, and that the unanimous conclusion of वेदांत Vedānta reveals only infinite awareness - This point was established in तत्तु समन्वयात् "Tattusamanvayāt. Br. Su. 1-1-4". Hence, it not elaborated here - When the notion of जीव Jīva is eliminated, ब्रह्मन् Brahman, alone remains. The purport of वेदांत Vedānta is the indivisible oneness of जीव Jīva and ब्रह्मन् Brehman. This is called समानाधिकरण Samānyādhikaraṇa.

ओं सर्ववेदांततात्पर्यभूम्यै नमः

Om Sarvavedāntatātparyābhūmaye Namah.

225. सदसदाश्रया Sadasadāśrayā : (She is the basis for सत् Sat and असत् Asat). सत् Sat is the triad of elements पृथ्वी, Pridhvi, आप: Āpas, तेज: Tejas They are known to the senses as existing. They lend form and manifestation to कार्य जगत् Kārya (Jagat) the cause of which is called Sat. They are the basis for emperical existence. So, these three elements are named सत् Sat. असत् Asat being different from the above is beyond sense perception being the resultant of

वायु Vāyū and आकाश Ākāsa and the basis for separate attribute of form etc. परदेवता Paradevata is the basis for both, being their material cause. As the primary Reality, on which the existence of superimposed appearance depends, She pervades that appearance.

ओं सदासदाश्रयायै नम: Om Sadasadās'rayāyai Namah.

226. सकला Sakala: Having कला Kala, कला: Kalās are attributed to Her during worship. In Ch. U. Jabali has described to Satya Kāma the worship of Puruṣa (*f) having 16 kalas or parts. These are attributed by the devotee — to Her for purpose of worship. They are Her limbs. She works with them. Or She has the 64 arts; or 16 digits of the moon; or कला Kala means the brilliance due to happiness etc.

ओं सकलायै नम: Om Sakalāyai Namah.

227. सच्चिदानंदा Saccidānandā : सत् Sat means सत्यम् Satyam i. e. that which is not effected by past, present or future, i. e. time, meaning Eternal. चित् Cit, i. e. not requiring any outside Agency to make it known. Self luminous - आनंद Ānanda mean, most endearing bliss. सत्यं ज्ञान मनंतम् 'Satyam Jnāna manantam' truth, knowledge,

226 (*) According to Ch. U., Brahman has four divisions, each division having 4 parts. The 4 parts of I division are the 4 cardinal points. One who worships them becomes famous – The four parts II division are Earth, Sky, Space and Sea – One who worships these becomes conqueror. The four parts of III division are Fire, San, Moon and Lightning – worshippers of these become luminous victors. The parts of IV division are the breath, vision, hearing, and mind – worshippers of these become happy; Brahma, the creator is to look after these 16 parts.

infinite (Tai. U. - 2.1). "विज्ञान मानंदम् Vijnāna mānandam knowledge and bliss'. "सदेव सोम्येद मग्र आसीत् 'Sadeva Somyeda Magra Āsīt' In the beginning सत् Sad alone was there. Ch U. 6–2–1." प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म आनंदो ब्रह्मेति व्यजानात् Prajnā Pratiṣṭā Prajnānam Brahma Ānando Bramheti Vyājānāt - Know that Brahman is bliss. (Tai. U. - 3.5). आनंदं ब्रह्मणो विद्वा न्न बिभेति कुतश्चनेति Ānandam Brāhmaṇo Vidvā Nna Bhibheti Kutaścana - One who knows Brahman as bliss, is not afraid of anything. (Tai. U.-3.5). By all the above Her' form is सत्-चित् आनंद 'Sat-Cid Ānanda' as mentioned in वेदांत Vedānta Sāstra as Her Swarūpa Lakṣaṇa.

ओं सच्चिदानंदायै नमः Om Sat. Cid. Ānandāyai Namah.

228. साध्या Sādhya : The result of effort. By competent साधक Sādhakās adept in the four disciplines, She can be realised by worship and ritual as revelation of Brahman, the result of hearing of महावाक्य Mahāvākyās; It means She is the form of the fruit of Sādhana or effort. The name has also another reading साध्वी Sādhvī. Sādhu is one endowed with सत्त्वगुण Sattvaguṇa; one who is well versed, in every branch of learning, of good conduct, endowed with divine attributes; He is शिव Siva She, as His wife, is a traditional example of a devoted wife. Hence She is साध्वी Sādhvi.

ओं सध्यायै नमः Om Sādhyāyai Namah.

229. सद्गतिदायिनी Sadgatidāyinī : Giver of goodgoal. सत् Sat means the status from which there is no return; and which is supreme and pure form of bliss. गति Gati means that which is attained or that which is known; Hence anything unknown cannot be गति 'gati'. A man strives to attain only if he knows the result of his striving

and nobody tries to obtain an unknown object. "ब्रह्मवि दाप्नोति परम् 'Brahmavi dāpnoti param' – One who knows Brahman, attains the ultimate. Tai. U-2.1" "ब्रह्म वेद ब्रह्मैव भवति 'Brahma-Veda-Brahmaiva Bhavati – One who knows ब्रह्मन् Brahman becomes ब्रह्मन् –Mu. U. 3.2-9" "ये पूर्वदेवा ऋषय श्च तद्विदु स्ते तन्मया अमृता वै बभूवु: 'Ye Pūrvadēva Ṛṣayaśca tadvidu, ste tanmayā amṛtāvai babhūvuh'. Those Gods 'and ऋषि ṛṣis - knowing Him in the past filled with Him, became immortal. Sve. U. 5-6". According to these texts, the form of Paradevatā, being liberation Herself, is the सद्गति Sadgati mentioned above. She confers this by dispelling the enveloping ignorance, and my manifesting, Her form of bliss. In this sentence, 'She gives Sadgati' giving and gati, are not different but one and the same. It is similar in its meaning to the sentence, तदात्मनं स्वय मकुरुत Tadātmānam - Svayamakuruta. She created Herself' Brahman is both the subject and object; Or She confers, the गति 'Gati' known as देवयान Devayānā of the nature of सत्त्वगुण Sattvaguṇa; Or She gives the goal of ज्ञानी Jnāni (to the devotee).

ओं सद्गतिदायिन्यै नम: Om Sadgatidāyinyai Namah.

230. सनकादिमुनिध्येया Sanakādimunidhyeyā : The object of meditation by मुनि Munīs like सनक Sanaka. मुनि Muni is one having a meditative mood; meaning one who realises Her. They like सनक Sanaka and others, are progeny of the mind of the creator ब्रह्म Brahma, and are leaders in the path of liberation, being richly endowed with renunciation and knowledge. They are great ones like सनक, सनंदन, सनातन, सनत्कुमार Sanaka, Sanandana, Sanātana, Sanatkumara who without any desire, or worry, with intense devotion meditate on Her, as their own self. There are

hundreds of Srutis and Smrtis stating that She should be meditated on as ones own self. They are quoted below "त्व मे वाहमस्मि भगवो देवते अहं वै त्व मसि Tvamevā ahamasmi bhagavo Devate Aham vai tva Masi O! Devata! You are ME – and I am YOU."

"क्षेत्रज्ञं च मां विद्धि Ksetrajnamcā Mām Viddhi
– Know that क्षेत्रज्ञ Ksetrajna is me. (Bh. G.)"

"आत्मानं चे द्विजानीया दह मस्मीति पुरुषः Ātmānam - Ce Dvijānī-yā Daha Masmīti Pūruṣah.

One should know that Ātman is "I" Br. U. 6-4-12. "अथ योन्यां देवता मुपास्ते अन्यीसा वन्योह मस्मीति न स वेद यथा पशुः Adha yo nyām devatām upāsate nyosa vanyoha masmiti na sa veda yadhā paśuh – One who worships other Devatas as different from Self, and thinks he is different from Devata; He is ignorant and always acts like a पशु Paśu (beast). Br. U. 1–4–10."

"मृत्योः स मृत्यु माप्नोति य इह नानेव पश्याति Mṛtyo ssa mṛtyu māpnoti ya iha nāneva paśyati" One who sees diversity (instead of unity) suffers series of deaths. Kaṭh.U. 2–4–10."

ओं सनकादिमुनिध्येयायै नमः Om Sanakādimunidhyeyāyai Namah

231. सदाशिवकुटुंबिनी Sadāsivakutumbinī : सदाशिव Sadāsiva is Her family.

ओं सदाशिवकुटुंबिन्यै नमः Om Sadāsivakutumbinyai Namah.

232. सकलाधिष्ठानरूपा Sakalādhiṣṭhānarūpā: Her form is the basis of all. "अथात आदेशो नेति नेति 'Adhāta ādeśo neti neti'. The reality of reality, Brahman is taught as "it is not this, It is not this. Br. U. 4-3-9" नेह नानास्ति किंचन Neha nānāsti

kimcana. Here there is not even the slightest diversity. Kaṭh. U. 2-4-10)." She is made known by such negating Srutis. "सर्वं खल्विदं ब्रह्म 'Sarvam khalvidam Brahma' all this is ब्रह्मन् Brahman." Here by assertion, the cause ब्रह्मन् (Brahman) and the (result) जगत् Jagat are stated as inseperable. This contradicts its opposite notion that they are different. In the above negating texts there should be some limit to such negation. That prakriti etc. are not Brahman, is clear from a knowledge of the Truth. So all these negatives should end up only in Her, She being primor-deal —

ओं सकलाधिष्ठानरूपायै नमः

Om Sakalādhiṣṭhānarūpāyai Namah.

233. सत्यरूपा सत्यम् Satyarūpā 'Satyam is that which is not inert, or unreal. It is of the form of सत्-चित् आनंद Sat-Cit Ānanda. According to the परिणामवाद Parinamavāda. सत् Sat means पृथ्वी Pṛdhvi, आप: Āpas, तेज: Tejas, (Earth, Water and Light) which are perceptable to senses. त्यत् Tyat means वायु Vāyu (Air) and आकाश Akasa (Space) They have to be deduced, as the objects of transcendental knowledge. According to Tai. U. 2-6, सच्च त्यच्चभवत् Sacca Tyacchā-Bhvat – It became सत् Sat and त्यत् – Her form is सत्य Satya.

ओं सत्यरूपायै नमः Om Satyarūpāyai Namah.

234. शमकृति Samākṛthi : साम Sama means inseparable. She has a form, inseparable from or one with सत्-चित् आनंद Sat-Cit Ānanda: Or Her image, without being big or small, is of proper proportion as mentioned in सामुद्रिक शास्त्र Sāmudrika śāstra; or She is similar to सदाशिव Sadāśiva in respect of many attributes like, beauty, strength, powers. fame, profundity, bravery, commonsense, knowledge and omniscience; Or, there are four kinds of created beings,

(ऊद्भिज्य Udbhija - plants - स्वेदज Svedaja – those born of sweat; अंडज Andaja - those born from eggs. जरायुज Jarāyuja - born from the womb). In all these – depending upon their past deeds, She resides, assuming a form. Or being the presiding power, over all actions, कर्माध्यक्ष Karmādhyakṣa - awards the fruits of action, without any partiality; Or She is always young, devoid of the signs of childhood or old age.

"सम स्सर्वेषु भूतेषु मद्भक्ति लभते परं 'Samah Sarveṣu - Bhūteṣu Madbhakti - Labhate - Param': He who has an attitude of equality towards all creatures attain my ultimate Bhakti. Bh. G. 18- 4." 'Anguṣṭha - Mātrah - Puruṣontarātmā - Sadā - Janā - Nām Hṛdaye - Sanniviṣṭah - Puruṣah, inner Self. one inch in size, is always seated in the hearts of all people-Kath. U. 6–17'. By the above texts, the form of Her oneness, can be understood.

ओं समाकृतये नमः Om Samākṛtaye Namah.

235. सर्व प्रपंच निर्मात्री Sarva prapanca - Nirmātrī : Creator of all cosmos. Because संसार Samsāra has no beginning, and since it leads to liberation, and because it is permanent, existing in past, present and future, the adjective Sarva - entire, is used with respect to Prapanca - Prapanca is one which 'extends' as stated in "Ekam Bījam Bahudhā - Yahkaroti - One who produced many from one seed. Sve. U. 6–12." She creates that Prapanca – Here creation means manifestation, because She is the efficient cause of that manifestation as its creatrix; Just as the sentence, देवदत्त "Devadatta is cooking food" implies that देवदत्त Devadatta is the efficient cause of that cooking.

ओं सर्व प्रपंच निर्मात्रै नमः

Om Sarva Prapanca Nirmātrai Namah.

236. समानाधिक वर्जिता Samānādhika Varjitā : She has no equal or superiors. Samana equals; in caste, kind, character, attributes etc. "नतस्य प्रतिमास्ति 'Natasya Pratimāsti Sve. U. 4–19. There is no comparison to Him". "विश्वाधि को रुद्रो महर्षि:'Viśvādhi Ko Rudro Maharṣih.' He Rudra, is omniscient and is superior to this cosmos. Sve. U. 3–4." "सर्वाधिपत्यं कुरुते महात्मा Sarvādhipatyam Kurute Mahatmā - He overlords all. Sve. U. 5–31". "ऐकमेवाद्वितीयम् One only and non-dual'. Ch. U. 6–2–1." "नत्वस्समोऽस्त्यधिक: कुतोऽन्योलोकत्रये Na Tvassamo ssyadhiko Kutoshyo Lokatraye There is none equal even to you, How can there be any superier? Bh. Sg. 11–45". All these texts express the idea that She has no equals, to be respected, or no superiors to be worshipped. It means ऐकमेवाद्वितीयं ब्रह्म Ekameva Advitiyam Brahma - Brahman is only one and non dual mentioned in शृति Sruti.

ओं समानाधिक वर्जितायै नम:

Om Samānādhikavārjitāyai Namah.

237. सर्वोत्तुंगा Sarvottungā : The supremest of all - when compared to the effect the cause is supreme; She as, as the cause of all, is the supremest. पादोऽस्य विश्वभूतानि त्रिपादस्यामृतं दिवि Padosya Viśvabhūtāni Tripadasya - (•f)

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237. (•f) According to महा नारायणीयोपनिषत्, Mahānārayaṇiyo Upaniṣad, Brahman has 4 parts. अविद्या सुविद्या आनंद तुरीय Avidya, Suvidya, Ānanda - Turia, Avidya is the causal ignorance or nesciance. The other 3 parts are pure knowledge Amṛta. Puruṣa expressed by Gāyatri Mantra having four pādās, is the supremest and that a fourth of Him is all creation, and the other 3/4th अमृत Amṛta. according to Ch. U.

Mṛtam Divi. A fourth of Her, is this cosmos of creatod elements and the other three fourth is Amṛtam (immortality).

ओं सर्वोत्तुंगायै नमः Om Sarvottungāyai Namah.

238. संगहीना Sanga Hīnā : She is uninvolved because She is without parts, cause, attribute or support, or because Her nature is eternal pure, consciouness.' "असंगो नहिसज्जाते Asango Nahisajjate without attachment He is uninvolved. Br. - U. 6-294,' नचास्यकस्चिज्जनि ता नचाधिपः Na Cāsya Kaścijjanitānacādhipah. He has neither a progeny nor a superior. Sve. U. 6. 9." By the above Sruti's, She is uninvolved.

ओं संगहीनायैनमः Om Sangahīnāyai Namah.

239. सगुण Saguṇa ; She has uniform attributes such as सत्यकाम ; "गुणि सर्वं विद्याः Satya, Kāma, Guṇī Sarva Vidyah One who is with attributes and ominiscient. Sve. U. 6-16." सत्यकाम स्सत्य संकल्पः Satyakāmah Satya Sankalpah His desire and will are Truth Ch. U. 8-15." Above शृती Srutis mention, His having attributes; or She having the forms of त्रिमूर्तिः Trimurtıs, works with सत्व रजस्तम Sattva, Rajas and Tamas.

ओं सगुणायै नमः Om Saguṇāyai Namah.

240. सकलेष्टदा Sakaleṣtadā : giver of all desires. इष्टा Iṣtās are desired objects. She grants every desire ; unless She is so described Her power to grant the desired objects may be in doubt, like that of an ordinary mortal. Although a single ebject is desired by many, She grrnts that and all other many things associated with it. This name denotes Her great splendour and certainty in granting multitudinous desires ; Or to people of small and limited wealth

although they may desire every thing, She grants them only those desires, that are not against शास्त्र Sāstras. In this world desires are multifarious and all of them cannot be granted, Hence She grants only those mentioned above Or इस्टि Iṣṭi means worship or यज्ञ Yajna; Having been worshipped or propitiated by many, She grants to all, their fruits. "अहंच सर्वयज्ञानां भोक्ताच प्रभुरेवच Ahamca Sarvayajnānām Bhoktāca Prabhu Revaca. I enjoy all sacrifices and I am their Lord. Bh. G. 9-24." एषय्येव साधुकर्म-कारयति यमेभ्यो लोकेभ्यो ऊन्नी नि षतो Eṣahyeva Sādhukarma Kārayati Yamebhyo Lokebhyo Un-ninīṣati - Whom She wants to save, She makes him do piousdeeds. Kou." U. 3-8. By the above Smṛtis and शृति Srutis all acts dedicated to the Ultimate Lord. grant Mokṣa or liberation; hence are auspicious: and those done with desire since they create bonds such as life and death, have meagre results, and are therefore to be rejected.

Or कला Kala, means parts i. e., big or smal[- desịres and their fruits. She grants, every bliss beginning with human biliss (Manu Ṣyānanda) to Brahmānanda, the (bliss of Brahman).

ओं सकलेष्टदायै नमः Om Sakaleṣṭadāyai Namah.

241. ककारिणी Kakāriṇī: ककार Kakāra the II letter of the III part of पंचदशि Pancadaśi expresses Her.

ओं ककारिण्यै नमः Om Kakāriṇyai Namah.

242. काव्यलोला Kāvyalolā: As the expresion and significance of epics, of poets like Vālmiki and Vedavyāsa She is interested in these epics. Or She is fond of the hymns of praise interspersed with figures of speech composed by poets.

ओं काव्यलोलायै नमः Om Kāvyalolāyai Namah.

243. कामेश्वर मनोहरा Kāmeśvara Manohārā: One who absorbs the mind of कामेश्वर Kāmeśvara.

ओं कामेश्वर मनोहरायै नमः

Om Kāmeśvara Manoharāyai Namah.

244, कमेश्वर प्राणनाडी Kāmeśvara Prāṇanādī: She is the 'life pulse' of Kāmeśvara through which life flows, as mentioned in लयखंड Layakhanda इडायातु बहिर्यति Idāyātu Bahiryāti Through Idā life flows out." When an animal is sacrificed the heart, made of flesh, which is of the shape of a lotus with 8 petals with cavity inside, can be seen; It has a stalk with a hole in its centre of the size of the thumb attached below the lotus. In that stalk there are sprouts of one hundred blood vessels. Their roots are situated in the opening of the blood vessel named पुरीत Purīta - which encircles the heart. The Suṣumna Nādi, which goes from Mūlādhāra, to ब्रह्मरंध्र Brahmarandhra is found here. In the सुषुम्न Suṣumna are found the six Cakrās. These Cakrās such as Mūlādhāra are covered by petals with the letters of Mātṛka as stated in Yogaśāstra. At the root of the Suṣumna, Kundalini, slender as the fibre in a lotus stock, the presiding deity of Pṛdhvi the limiting Power, will be sleeping face downwards. The Nādi, Idā extends upto the point of the meeting of the eyebrows to the right of Suṣumna. (*f) On the left is the Nadi Pingala similarly placed. In the wakeful state, it is stated in the Sruti, that Jīva dwells in the eyes (*f1) as man and wife.

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*f It is stated that when Jiva is in the eye He is in wakeful state; when He is in throat dream state and when in the heart, He is in the state of dreamless sleep.

*f1 In Tantras there Nādis have revers positions.

In the dream, state, He has mind as His limitation. In the state of dreamless sleep, अविद्य Avidya, or ignorance is His limitation. In the wakeful state, when concious of the gross body, He is called विश्व Viśva. In the dream, concious of the subtle boby, He is named Taijasa. In the state of dreamless sleep concious of His causal body He is named प्रज्ञा Prājna. The senses which will be in अविद्य Avidya, i. e. causal state in deep sleep, enter their "golas" or end organs, through 'Purītat,' mentioned above, to experience in wakeful state, through the gross and subtle body, as a result of past deeds. Then the quietened Prārabdha (result of past deeds), in these golas becomes wakeful again and just as a king who is in the cradle, gets up, and goes up by the stair-case in the house upstairs and having enjoyed a stroll there, goes and sleeps in the lap of the innermost palace, जीव Jīva gets into पुरीतत् Puritat through नाडि Nādis and enters, परमात्मन् Paramatman who is situated in the heart, limited by it. He is then called "सुप्त: Suptah sleeper. "Then the subtle body is absorbed into causal body, life breaths like Prāṇa, become functionless, but protect the body in the form of Vital power. Thus it will be seen that in the dreamless sleep it is Awarness with limitation that protects the life force and enables it to enjoy प्रारब्ध Prārabdha gain, afterwards in dream and wakeful states. It is because of this fact, that Prāṇa is able to move through various Nādiś.

"न प्राणे नापानेन मर्त्यो जीवंतिकश्चन इतरेणातु जीवंति यस्मिन्नेतावुपाश्रितौ Na Prāṇena Nā Pāṇena Martyo Jīvanti Kaścana Itarenātu Jīvanti Yasminnetā Vupāṣritau. No man lives either by Prāṇa or Apāna. He lives by that on which they both are based. Kaṭh. U. 5-5." According to the above Sruti, and also because the root जीव Jīva means holding life, Prāṇa-Nādi, signifies परमात्मा Paramātma. Although

कामेश्वर Kāmeśwara has no body which is a product of प्रारब्ध Prārabdha, yet since He has a form, He has within, an indwelling spirit, परदेमत Paradevata, Just as ghee which is liquid has in it a potential solid state. In substance Kāmeśvara Prāṇa Nādi means, His presiding conciousness.

ओं कामेश्वर प्राणनाड्यै नमः

Om Kāmeśvara Prāṇa Nādyai Namah

245. कामेश्वरोत्संग वासिनी Kāmeśvarotsanga Vāsini: One who resides in the lap of Kāmeśvara "Aneka Manmadhākāra Kāmeśvarotsanga Vāsini. She lives in the lap of Kāmeśa who has a form beautiful like many cupids Tr.T.U."

ओं कमेश्वरोत्संग वासिन्यै नमः

Om Kāmeśvarotsanga Vāsinyai Namah

246. कामेश्र लिंगतांगी Kāmeśvarā Lingitāngi: Whose body is accepted i. e. embraced by Kāmeśvara.

ओं कामेश्वरा लिंगितांग्यै नमः

Om Kāmeśvarālingitāngyai Namah

247. कमेश्वर सुखप्रदा Kāmeśvara Sukhapradā: One who makes कमेश्वर Kāmeśvara happy or Kāmeśvara Sukha means, the bliss of कामेश्वर Kāmeśvara. It is the bliss of realisation of Brahman as सत् चित् आनंद Sat Cit Ānanda. She grants this bliss of liberation in the form of सत् चित् आनंद Sat Cit Ananda to Her devotees through oneness with कामेश्वर Kāmeśvara, according to the Sruti. "देवोभूत्वा देवनाप्यैति Devo Bhūtva Devā Nāpyeti Being a God, (He) attains Gods. Br. U. 6-1-2.

ओं कामेश्वर सुखप्रदायै नमः

Om Kāmeśvara Sukhapradāyai Namah

243. कामेश्वर प्रणयिनी Kāmeśvara - Praṇayinī : The object of love of कामेश्वर Kāmeśvara, whose form is solid ultimate bliss.

ओं कामेश्वर प्रणायिन्यै नमः

Om Kāmeśvara Praṇayinyai Namah.

249. कामेश्वर विलासिनी Kāmeśvara - Vilāsinī : She is the play of कामेश्वर resulting in 'जगत्' Jagat according to विवर्तवाद Vivartavāda.

ओं कमेश्वरविलासिन्यै नमः Om Kāmeśvara Vilāsinyai Namah.

250: कामेश्वर तपस्सिद्धिः Kāmeśvara Tapas means the contemplation by Kāmeśvara to create the जगत् Jagat. Since it is achieved only through Her, She is called its सिद्धि Siddhi, or frution. She is the means through which that object is achieved. She is the cause of the creation of जगत् by artificially taking the form of man and woman.

ओं कामेश्वर तपस्ध्यै नमः

Om Kāmeśvara Tapassidhyai Namah.

251. कामेश्वर मनः प्रिया Loved by the कामेश्वर Kāmeśvara i. e. She is the object of infinite love of कामेश्वर Kāmeśvara.

ओं कामेश्वर मनः प्रियायै नमः

Om Kāmeśvara Manah Priyāyai Namah.

252. कामेश्वर प्राणनाधा Kāmeśvara Prāṇa Nādhā : Prāṇa of Kāmeśvara is हिरण्यगर्भ Hiranya Garbha. She rules over him; Or She has कमेश्वर Kāmeśvara as Her husband.

ओं कामेश्वरा प्राणनाधायै नमः

Om Kāmeśvara Prāṇanādhāyai Namah.

253. कामेश्वर विमोहिनी Kāmeśvara Vimohini : She deludes कामेश्वर Kāmeśvara. To one who has knowledge of Unity, it is a delusion to have its opposite knowledge. She creates an impression of duality, to कामेश्वर Kameśvara, of having separate forms of husband and wife; Or मोह Moha means the state where the mind having been absorbed in a single object, is closed to every other object. परमेश्वर Parameśvara when completely absorbed in the bliss of realisation of His self as Paradevata, is motion less like a stone, and appears to be totally absorbed and can be described to be in a state of Moha. While He is in that state, She shows Him, जगत् Jagat, the field of activity, as seperate from Him to delude Him or appear to delude Him, just as a King who enters the inner palace, is bewitched by women.

ओं कमेश्वर बिमोहिन्यै नमः

Om Kameśvara Vimohinyai Namah

254. कामेश्वर ब्रह्मविद्या Kāmeśvara Brahma Vidyā : One who makes Kāmeśvara realise, the unity of तत् Tat & त्वम् Tvam. The श्रुति Sruti says "यः साक्षात् अपरीक्षात् ब्रह्म Yah Sākṣāt Aparokṣāt Brahma - Br. U. 3-4-1. Brahman can be realised, and not beyond senses."

ओं कामेश्वर ब्रह्मबिद्य विद्यायै नमः

Om Kāmeśvara Brahma Vidyāyai Namah

255. कामेश्वर गृहेश्वरी Kāmeśvara Gṛheśvarī (*f) Graha means that which is understood, i. e. all knowledge She is its ruler, as the basis of all known objects, i. e.

(*f) 255. There is a reading कामेश्वर ग्रहेश्वरा Kāmeśvari Grheśvari.

controller. Or according to the rule गृहं Gṛham means गृहिणी Gṛhiṇi, कामेश्वर Kāmeśvara is Her गृहेश्वर Gṛheśvara or Lord,

ओं कामेश्वर गृहेश्वर्यै नमः

Om Kāmeśvara Gṛheśvaryai Namah

256. कामेश्वराह्लादकरी Kāmeśvarāhlādakarī : Āhlāda is the happiness derived of satisfaction. She as परदेवत Paradevata, causes happiness to कामेश्वर Kāmeśvara in the form of his eternal satisfaction.

ओं कामेश्वराह्लादकर्यै नमः

Om Kāmeśvarāhlādakaryai Namah

257. कामेश्वर महेश्वरी Kāmeśvara Maheṣvarī : Maheśvari means a ruler having limitless powers. "Mahan-Prabhu rvai puruṣah. That Purusah is supreme Lord - Sve.U. 3-12." She has supreme powers of Kāmeśvara, i. e. She is Bhagavati - "ऐश्वर्यं समग्रस्य वीर्यस्य यशसः श्रियः ज्ञानवैराग्ययोश्च षण्णंभगयितिरणे Aiśvaryasya Samagrasya Vīryasya Yaśasah Sriyah Jnāna Vairgyayo Sca Ṣaṇṇām Bhaga Itiraṇā Complete power, strength, fame, wealth, knowledge and renunciation; these six are called Bhaga. Since She has all these in abundence She is called Bhagavati. "तमीश्वरणां परमं महेश्वरम् Tam Īśvarāṇām Paramam Maheśvaram.' Amongst the Lords like यम Yama and वैवस्वत Vaivasvath, He is the ultimate and supreme. Sve. U. 6.7.''

ओं कामेश्वर महेश्वरयै नमः

Om Kāmeśvara Maheśvaryai Namah

258. कामेश्वरी Kāmeśvari : She is the form of the कादिविद्या Kādividya worshipped by मन्मथ Manmadha.

ओं कामेश्वर्यै नमः Om Kāmeśvaryai Namah

259. कामकोटिनिलया Kāmakotinilayā: Among the 96, पीठ Pitha She has for Her abode in कामकोटि Kāmakoti i. e. Srī चक्र Cakra.

ओं कामकोटि निलयायै नमः

Om Kāmakotinilayāyai Namah

260. कांक्षितार्थदा Kāmkṣitārdhadā: She grants desired objects. कांक्षित Kamkṣita means desired objects. She grants them when She is worshipped for a long time with the prayer, "I seek the grace of the Deity I worship." She as the object of that desire, grants other objects of life, also Herself even unasked.

ओं कांक्षितार्थदायै नमः Om Kamṣitārdhadāyai Namah

261. लकारिणी Lakārinī: The III letter of III part of the mantra expresses Her.

ओं लकारिण्यै नमः Om Lakāriṇyai Namah

262, लब्धरूपा Labdharūpā: She possesses रूप Rūpa. रूप Rūpa is distinguishing feature i. e. features such as स्वरूप Svarūpa and तटस्थ Tatastha pertaining to सगुण Saguṇa and निर्गुण Nirguṇa. She possesses these features; or रूप Rūpa also means that which defines or signifies i. e. अर्थ Artha; This is indicative of name or नाम Nāma also. She possesses नाम Nāma and रूप Rūpa. She Herself has become, through the limitation of माया Māya the word and its meaning and then created the world of नाम Nāma and रूप Rūpa.

ओं लब्धरूपायै नमः Om Labdharūpāyai Namah

263. लब्धधीः Labdhadhī: धी Dhī means the faculties of mind of desire and decision. She is limited

by and reflected in them, being their basis. Although, the individual self, the witness, is self-luminous, mental faculties function in revealing Him just as they do in the case of in-animate objects like pots etc. In वेदांतज्ञान Vedanta, Jnāna (Knowledge) is defined as extension ot Awareness, based on mental function. It must be accepted that mental faculties have the power to comprehend, inert objects like pots etc. Otherwise, one will be blind to the external world. Hence, Awarenesi situated in mental faculties illumines Individual Seif. "ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्ति रिहेष्यते Brahmanyajnāna Naśya Vṛttivyāpati Riheṣyate." It is accepted that mental faculities can function in destroying ignorance with reference to Brahman." She is the result of the mental activity arising from the hearings of the महावाक्य Mahāvākyās such as तत्त्वमसि Tatvamsi; Or धी Dhī means qualities such as omniscience etc. which the श्रुति Sruti "यः सर्वज्ञः सर्ववित् Yah Sarvajnah Sarvavit who is omniscient, master of all learning," mentions: She possesses them.

ओं लब्धाधियै नमः
Om Labdhadhiyai Namah

264. लब्धवांछिता Labdhavānchitā: वांछित Vānchita means the fruits of desire. As Āpta Kāma, She already possesses these.

ओं लब्धवांछितायै नमः
Om Labdhavānchitāyai Namah

265. लब्धपापमानोदूरा Lobdhapāpamanodūrā: Beyond the reach of sinful minds. पापमना: Pāpāmanas means minds which think predominantly of sinful things. She is inaccessible to them, incomprehensible to them.

"अन्यत्र धर्मा दन्य त्रधर्म दन्य त्रास्मा त्कृताकृतात् Anyatra Dharmā Danya Tradharmā Danya Trāsmāt Kṛtākṛtā (Kath. U. 2-14). Different from धर्म Dharma and अधर्म Adharma and from cause and effect. "तमेतं वेदानुवचनेन ब्राह्मणा विविदिषंति Tametam Vedānu Vacanena Brāhmaṇā Vividiṣanti. Br. U. 6–4–22. Whom, Brahmins wish to know, by reciting Vedas." The above श्रुति Srutis, state that acts accepted by Śāstra, performed according to वर्णाश्रमधर्म Varnāsrama-dharma, as offering to the Lord, alone, secure self knowledge and the rest are only sources of grief. Hence, She is beyond the reach of those in whom sinful tendencies predominate.

ओं लब्धपापमनोदूरायै नमः

Om Labdhāpāpamanodūrāyai Namah

266. लब्धाहंकारदुर्गमा Labdhāhamkāradurgama: In accessible to egotistic people अहंकार Ahamkāra is egotism. By implication it means all the demonical attributes (*f), resulting from such egotism, लब्धाहंकार Labdhahamkara. Those with such egotism; दुर्गमा Durgama, means unattainable or difficult to attain. She cannot be attained by egotistic people, who with great pain strive hard to reach Her. In the presence of सत्त्वगुण Sattvaguṇa happiness radiates the body and its senses. In its absence, रजः Rajas and तमः Tamas predominate resulting in unhappiness and unsteady mind. रजः तम Rajas and Tamas with qualities of limitation and obstruction to wisdom and discrimination, cause sleep and sloth, and a number of evil consequences. By these people lose faith in वेद Vedas and गुरु Guru, and their minds will be deeply involved in acquiring external objects, the loss

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(* f) They are self praise, pride, self esteem, anger harshness and ignorance. Bh. G. 16-41.

or gain of which will immerse them in pain and pleasure, love and hate. She does not shine, in such evil minds, ignorent of अत्मा Ātmā,

> "ता नहं द्विषतः क्रूरान् Tā Naham Dviṣatah Krūrān" Bh. G. 16-19. — I condemn such people, cruel and hateful, to demonaical birth;"

According to the above saying of the Lord, they get lost in संसार Samsāra, the cycle of birth and deaths. Hence, She can be contemplated, for fulfilment of desires, always by only those without ego. "यतयः शुद्धसत्वाः Yatayah Suddha Satvāh" those of pure सत्त्व Sattva, who possess knowledge of ब्रह्मन् Brahman, confirmed by वेदांत Vedānta, who seek Her, through the renunciation of everything became liberated. Mu. U. 2–6." श्रुति Sruti like these are proof of the above.

ओं लब्धाहंकारदुर्गमायै नमः

Om Labdhahamkāradurgamāyai Namah.

267. लब्धशक्तिः Labdhaśaktih : Possess Powers. She possesses Māyā Sakti, who is omnipotent. 'ते ध्यानयोगानुगता अपश्यन् देवात्मशक्ति स्वगुणै निर्गूढाम् Te Dhyānayogānugatā Apaṣyan Devātmaśaktim Svaguṇai-rnigūdhām.' In Dhyāna-yoga, they perceived that the power of Ātma of महेश्वर Maheśwara, hidden in His own attributes like Rajas, etc. is the cause of जगत् Jagat - Sve. U. 1.3."

ओं लब्धशक्यै नमः Om Labdhaśaktyai Namah.

268. लब्धदेहा Labdhadeha : Possesses a form. Since She is not a जीव Jiva, She is not subject, to कर्म Karma hence Her body or form is not the result of any कर्म Karma, but one She assumes at Her own will, just as liquid ghee

becomes solid. The power of illusion of माया Māyā, creates a seperateness. By this She (Brahman) possesses the forms of husband and wife as per "पति श्च पत्नी श्चाभवताम् Sr. Patīsca - Patnī ṣcā Bhavatām became husband and wife' - One Atman became two i. e. husband and wife.

ओं लब्धदेहायै नमः Om Labdhadehāyai Namah.

269. लब्धैश्वर्यसमुन्नतिः Labdhaiśvaryasamunnatih : She is the pinnacle of all powers. "त मीश्वराणां परमं महेश्वरम् Ta Mīśvārāṇām Paramam Maheśvaram I know Him as the highest and ultimate Lord amongst ईश्वराः Iśvaras such as यम Yama and others. Sve. U. 6-7." "नांतोस्ति मम दिव्या- नां विभूतीनां परंताप Nāntosti Mama Divyānām Vibhūtīnām Vibhūtīnām Paramtapa Bhg. U. 10-40. There is no end to my divine powers." एष सर्वेश्वर एष सर्वज्ञ एषोंतर्याम्येष योनिः सर्वस्य Eṣaisarveśvara Eṣa Sarvajna Eśoantarya Myeṣa Yonih Sarvasya He is the Lord of all. Omnisclent inner ruler and the cause of all." These Srutis are proof of the above. When it is known that even sages like अगस्त्य Agastya who are Her worshippers posses a wealth of limitless powers, it is superfluous to speak about Her limitless attributes as ruler.

ओं लब्धैश्वर्य समुन्नत्यै नमः

Om Labdhaiśvaryasumunnatyai Namah

270. लब्धवृद्धिः Labdhavṛddih : Possesses वृद्धि Vṛddhi. Here, वृद्धि Vṛddhi means, extension, or completness; if it is mere growth of body organs, resulting from previous deeds, it is liable to destruction. Hence here वृद्धि Vṛddhi does not mean growth of body or organs. "स वा एष महा नज आत्मा न वर्धते कर्मणा Sa Vā Eṣa Mahā Naja Ātmā Na

Vardhate Karmaṇā. This Ātma, does not grow by कर्म Karma Br. U. 6-5-22." She (Brahman) cannot, possess even limbs, according to the Śr. निष्कलं निष्क्रियम् Niṣkalam Niṣkalam Sve. U. 6-19. Without part, without action." Hence, वृद्धि Vṛddhi, here means extension. Being Her own self, She only manifests as so many limiting उपाधि Upādhis based in and arising from Her; but they are not attribute of some thing that is non existent. That is the conclusion.

ओं लब्धवृध्यै नमः Om Labdhavrddhyai Namah

271. लब्धलीला Labdhalīlā: Possesses लीला Līlā. लीला Līla means activity which is useful to others; or for Her own delight; or attitudes suitable for emotional occasions such as love making, She possesses them.

ओं लब्धलीलायै नमः Om Labdhalilāyai Namah

272. लब्धयौवनशालिनी Labdhayauvanaśālinī: Resplendent, with possession of Youth. यौवन Yauvana is the state of the organism, between old age and child hood. यौवन Yauvana is the uniform state between these two states of the body. The attributes of childhood are existance, birth and growth, and of old age are change, decay and death. She does not possess any of these attributes, as She has no body. "अजरोमृतोभयो ब्रह्म Ajaromṛtobhayo Brahma - Brahman has no old age, death or fear. Br. U. 3-4 & 4-25." Hence, She is ever, of uniform youthful state.

ओं लब्धयौवनशालिन्यै नमः

Om Labdhayauvanaśālinyai Namah

273. लब्धातिशया सर्वांगसौंदर्या Labdhātiśayasarvāngasoundaryā: Having all organs of superb beauty, अतिशयसर्वांगसौंदर्या Atiśayasarvāngasoundarya means, superbly beautiful

in every part of Her body. She possesses such beauty. Being well shaped in all parts of Her body as prescribed in the शास्त्र Sāstrās, She has an all-bewitching form. "न तस्य प्रतिमा अस्ति Na Tasya Pratimāsti. There is no equal to Her Sve. U. 4-19."

ओं लब्धातिशयसर्वांगसौंदर्यायै नमः

Om Labdhātiśayasarvāngasoundaryāyai Namah

274. लब्धविभ्रमा Labdhavibhramā : विभ्रम Vibramā is child's play. She possesses it. Since She is everything and creates all things, She is described like this.

ओं लब्धविभ्रमायै नमः Om Labdhavibhramāyai Namah.

275. लब्धरागा Labdharāgā : Possesses desire. राग means love towards Her kind. 'सोऽकामयत Sokāmayata' He desired to become many - Tai. U. 2-6." By the above it is established, that the creation of जगत् was from desire. She has that desire.

ओं लब्धरागायैनमः Om Labdharāgāyai Namah.

276. लब्धपतिः Labdhpatih : By Her own free will She chose कामेश्वर as Her husband.

ओं लब्धपत्यै नमः Om Labdhapatyai Namah.

277. लब्धनानागमस्थितिः Labdhanānāgamsthitih : Āgamās Vedas owe their existence to Her. आ+मम=आगम A+Gama=Āgama=everywhere. They are socalled because they and their sub divisions, in many ways completely enlighten their objects through their various divisions of कर्म Karma, उपसाना Upāsana and ज्ञान Jnāna. By the word नाना those with branches and sub branches such as साम Sāma are meant; She rules them and sustains them; Or it means the conduct prescribed in four वेदाः Vedās.

This conduct is prescribed in parts relating to कर्म Karma, ज्ञान Jnāna and उपासन Upāsana. She protects this prescribed conduct. These वेदा: Vedās, do not require any proof as they are their own authority and they will converge in Her according to the Sr. 'सर्वै वेदा य त्रैकं भवंति Sarve Vedā ya Traikam Bhavanti' where (in Brahman) all वेदा: Vedās become one". As संसार Samsāra is without a beginning, She rescues them at the time of महाप्रलय Mahapralaya and reveals them, when creation begins again, in their true state to हिरण्यगर्भ Hiranyagarbha; She, Herself then assumes the form of man and wife, and personally performs the duties enjoined by these Vedās, and enables others to do the same. वेदशास्त्रे ममैवाज्ञे वर्त एवच कर्मणि यद्यहं न वर्तेयं जातु कर्म ण्यतंद्रित: उत्सीदेयु रिमे लोका न कुर्यां कर्म चे दहम् Vedaśāstre mamaivājne varta evaca karmāṇi ya dyaham na varteyam jātu karma nyatandritah utsīdeyu rime lokā na kuryām karmā ce daham" These Veda Sāstras are my commands. I carefully perform Karmas. If I do not do so, these worlds perish. Bh. G. 3-23-24".

ओं लब्धनानागमस्थित्यै नम:

Om Labdha Nānāgamasthityai Namah.

278. लब्धभोगा Labdhabhogā : Possesses enjoyment. भोग Bhoga is pure blissful experience. If here, the experience of sorrow is mentioned it suggests जीव Jīva. She has such pure blissful experience. जीव Jīva, strives for his desired object and attains it, and derives pleasure in that process. Her happiness is not such a process, because, as आनंद Ananda or bliss is Her form, She is eternally in possession of it and needs no effort to have it.

ओं लब्धभोगायै नम: Om Labdhabhogāyai Namah.

279 लब्धसुखा Labdha Sukhā : सुख Sukha is agreeable experience; She has that experience of Her own Self and the means of getting it.

ओं लब्धसुखायै नमः Om Labdhasukhāyai Namah.

280. लब्धहर्षाभिपूरिता Labdhaharṣhābhipūritā : Filled everywhere with हर्ष Harṣa. हर्ष is the expensive mood of mind; a form of satifaction. This is indicated by a pleasant face, and well nourished body. This is known as pleasure, commonly experienced if one attains his desired object, She is everywhere, uniformly filled with हर्ष Harṣha, as She does not experience, the opposite emotion of दुःख Duhkha. As the basis of pure bliss, She is eternally pleasant.

ओं लब्धहर्षाभिपूरितायै नमः

Om Labdhaharṣabhipurītāyai Namah.

281 ह्रींकारमूर्तिः Hrīmkāramūrtih : Having the form of ह्रीम् i. e. Having the form of ह्रींकार Hrīmkāra. She is one with Her name ह्रीम् as the expression of that letter.

ओं ह्रींकारमूर्त्यै नमः Om Hrīmkāramūrtyai Namah.

282. ह्रींकारसौधश्रृंगकपातिका Hrīmkārasoudhasṛnga - kapotikā : She is the female dove in the palace-tower of ह्रीम् Hrīm. सौध Soudha is a mansion made of lime. Its श्रृंग Sṛnga is its top promenade of marble walls. ह्रींकार Hrīmkāra is compared to this palace because it produces the happiness derived from infinite peace, like that restful promenade. In ह्रीम् Hrīm, ह Ha signifies white and hence compared to the mansion made of lime. र Ra signifies Red and suggests the bricks, with which the walls are built. Since ईकार I-kāra is on the top of Hr, it suggests

the tower. The बिंदु Bindu above it is compared to a female dove. Although signifing Hrīm and its meaning which is the entire प्रकृति Prakṛti, Bindu, is a minute miraculous part of Hrīm, and like the dove in the nest on the palace top, is ever vigilant.

Hence, परदेवता Paradevatā is compared to this female dove.

ओं ह्रींकारसौधश्रृंगकपोतिकायै नमः

Om Hrīmkārasoudhasṛngakapotikāyai Namah

283. ह्रींकारदुग्धाब्धिसुधा Hrīmkāradugdhābdhisudhā : She is nectar in the ocean of milk of ह्रीम् Hrīm. दुग्ध Dugdha is the product of the act, Dohana, which means the milking from the udder of a cow. Hence, दुग्ध Dugdha means milk. By दुग्ध Dugdha are indicated all liquid nourishments. अब्धि Abdhi means endless and deep spread of water i. e. ocean. Since it contains अप् Āp i. e. water it is called अब्धि Abdhi. Hence, दुग्धाब्धि Dugdhābdhi is ocean of milk. It has life giving attribute because lives of babies depends on their mother's milk. ह्रींकार Hrīmkāra is compared to the ocean of milk, because ह्रींम Hrīm has हकार Hakāra signifying, white, and is the source of अमृत Amṛta. In that ocean of milk of Hrīmkāra She is like सुधा Sudhā or nectar. Like सुधा Sudhā in दुग्धाब्धि Dugdābdhi, She grants to the devotees of ह्रीम् Hrīm immortality and a variety of powers ; Hence this comparison.

ओं ह्रींकारदुग्धाब्धिसुद्यायै नमः

Om Hrīmkāradugdhābdhisudhāyai Namah

284. ह्रींकारकमलेंदिरा Hrīmkārakamalenidirā : In the lotus of ह्रींकार Hrīmkāra, She is like लक्ष्मीः Lakṣmi. Since the letter ह्रीम् Hrim is of varied colours (letters) it is very

pleasing. Hence it is compared to a lotus. परदेवता Paradevatatā, expressed by letter ह्रीम् Hrīm, conferring every object of life, resides in ह्रीम् Hrīm like लक्ष्मी Lakṣmi in a lotus. She resides in ह्रीम् Hrīm, as ब्रह्मविद्या Brahmavidyā i. e. knowledge of Brahman, just as Lakṣmi resides in the lotus.

ओं ह्रींकारकमलेंदिरायै नमः

Om Hrīmkārakamalendirāyai Namah

285. ह्रींकारमणिदीपार्चिः Hrīmkāramaṇidīpārcih : She is brilliance in the diamond lamp of ह्रीम् Hrīm. The brilliance of a diamond is uneffected by acts of God such as wind and rain, but is always shining. Hence, ह्रींकार Hrīmkāra is compared to the lamp of diamond and She, to its brilliance; The uniqueness and the excellence of that brilliance is thus indicated. She is the expressed meaning of Hrīm, which has infinite powers. Hence, She enlightens the devotees of ह्रीम् Hrīm. The conclusion is She confers happiness, on them, by continuously removing their inner darkness and granting their desired objects.

ओं ह्रींकारमणिदीपार्चिषे नमः

Om Hrimkāramaṇidīpārciṣe Namah

286. ह्रींकारतरुशारिका Hrīmkārataruśārikā : She is the parrot on the tree of ह्रींकार Hrīmkāra; Taru means that which तारयति Tārayati i. e. saves. Since a tree by its branches etc. saves those that climb it, for its fruits, from falling down, it is called तरु Taru. शारिका Śārikā means the female parrot having red beak, eyes and legs. This bird, by great practice can speak human language, and predict good and evil. Similarly परदेवता Paradevatā the

meaning of Hrīm illumines everything through the voice of वेद Veda which is related to ह्रीम् Hrīm.

ओं ह्रींकारतरुशारिकायै नमः
Om Hrīmkārataruśārikāyai Namah

287. ह्रींकारपेटकमणिः Hrīmkārapeṭakamaṇih : She is the diamond in the casket of ह्रींकार Hrīmkāra. ह्रींकार Hrīmkāra is here compared to a casket, a box for secreting. In that ह्रीम् Hrīm She is like a precious stone, such as a वैडूर्य Vaidūrya. Even when hidden in caskets, diamonds and precious stones, are said to shed brilliance inside and out. Hence such caskets are unique in appearance and can be distinguished from other caskets. Similarly it is here indicated that ह्रीम् Hrīm as it expresses परदेवता Paradevatā, is different from other letters because of its supreme power.

ओं ह्रींकारपेटिकामणये नमः
Om Hrīmkārapeṭakamaṇaye Namah

288. ह्रींकारादर्शबिंबिता Hrīmkārādarśabimbitā : She is reflected in the mirror of ह्रींकार Hrīmkāra. ह्रींकार Hrīmkāra being in Veda needs no outside authority to establish its validity and hence is without a blemish. So it is compared to a mirror. She is reflected in the mirror of Hrīm, as Awareness reflected in माया Māya alone, is the cause of जगत् Jagat; She is reflected in माया Māyā, ह्रीम् Hrīm, just as a face is reflected in a clean mirror.

ओं ह्रींकारादर्शबिंबितायै नमः
Om Hrīmkārādarśabimbitāyai Namah.

289. ह्रींकारकोशासिलता Hrīmkārakośāsilatā : She is like a very long sword in the sheath of ह्रीम् Hrīm. Like a sword, that counters all dangers from enemies etc. परदेवता Paradevatā dispels all woes. A sword should not be exhi-

bited always, but should be kept sheathed Since ह्रीम् Hrīm, envelopes Her as its meaning it is compared to a sheath. Like the sword in sheath, She has the power of preventing grief and dispelling fear of Her devotees. The word Asi is used here to indicate all weapons such as diamond etc. "महद्भयं वज्र मुद्यतम् Mahadbhayam Vajra Mudyatam" (Out of fear of ईश्वर Īśvara, the cause of जगत् Jagat, the sun and moon, move; His dimond weapon is about to strike)". "भीषास्मा द्वात: पवते Bhīṣasmā dvāta pāvate. Afraid of Him the wind blows. Tai. U. 2–8." These Srutis indicate Her powerful protection.

ओं ह्रींकारकोशासिलतायै नमः

Om Hrīmkārakōśāsilatāyai Namah.

290. ह्रींकारास्थाननर्तकी Hrīmkārāsthānanartakī : She is the dancer on the stage of ह्रीम् Hrim आस्थान - Āsthāna is the stage of a theatre. ह्रीम् Hrīm is compared to the stage as ह्रीम् Hrīm supports every thing. नर्तकी Nartaki is one who performs नर्तन Nartana i. e. movements of body and limbs to time, according to the art of dance, on the ground. Similarly as the meaning of ह्रीम् through agencies like माया Māyā, She assume highly purposeful variegated changing forms of Herself. When She is without माया Māyā, She is changeless. Just as the audience likes the dance to a more or less degree depending on their mental attitude, similarly She परदेवता Paradevatā the object of devotion, of various degrees of intensity of Her devotees, manifests to a more or less degree as the giver of boons to them, depending on the state of their piety, and the purity of their minds. Hence, She is mentioned as the dancer in ह्रीम् Hrīm.

ओं ह्रींकारास्थाननर्तक्यै नमः

Om Hrīmkārasthānanartakyai Namah.

291. ह्रींकारशुक्तिकामणि: Hrīmkāraśuktikāmaṇih : She is the pearl in the Oyster of ह्रीम् Hrīm. Oyster is a triangular shell which is blue underneath containing the pearl. She, like the pearl in the oyster, manifests in ह्रीम् Hrīm. When the Sun is in the constellation स्वाति Svāti, rain drops fall from the clouds everywhere. But when they fall into the oyster, in some seas, they change into pearls. Similarly although Awareness is everywhere, it is only in ह्रीम् Hrīm which is of the nature of सत्व रज: तम: Satva Rajas and Tamas, that She specially manifests, as the most beautiful, bewitching form of परदेवता Paradevatā which is beyond mind and speech. The idea is that just as those who want pearls should secure, pearl oysters, similarly those who want the realisation of परदेवता Paradevatā should secnre ह्रीम् Hrīm.

ओं ह्रींकारशुक्तिकमुक्तामणयै नमः
Om Hrīmkāraśuktikāmuktāmaṇaye Namah

292. ह्रींकारबोधिता Hrīmkārabōdhitā : She is revealed by ह्रीम् Hrīm. ब्रह्मन् Brahman is Siddha i. e. already existing (periect.) She cannot be the result of any causal agency. When She is involved in senses etc. by it self, knowledge results. In this process, nothing is done and nothing results as is the case with acts prescribed by some parts of वेद Veda i.e. कर्मकाण्ड Karmakānda (*f) The eternal

(*) 292. In कर्मकाण्ड Karmakānda of वेद Veda, ritualistic acts like यज्ञ Yajna and याग Yāga are prescribed to be done to attain certain results. But Brahman who is Siddha, is pure knowledge and is not the result of any such prescriptive rituals; the part of Veda that deals with Brahman, is hence, neither prescriptive nor prohibitive but establishes His status of सिद्ध Siddha, or perfection.

knowledge, which has attributes such as of being accessible to senses is idential with Brahman and is revealved by ह्रीम् Hrīm, found in the वेद Vedās. They are their own authority in revealing the unknown Pure awareness to be comprehended, being ultimate bliss, is one of the objects of life to be attained. Hence, She is revealved by ह्रीम् Hrīm, found in वेद Vedā, which is one with मूलमंत्र Mūlamantra i. e. पंचदशी Pancsdasī. The letters ह Ha, र Ra. ई I in ह्रीम् Hrīm when they are seperate have different meanings. When they combine and become ह्रीम् Hrīm, it shines as श्री त्रिपुरसुंदरी Sri Tripurasundarī having the non dual form of सत् Sat, चित् Cit, आनंद Ānanda.

The following श्रुति Srutīś corroborate the above,

"नान्योतोस्ति द्रष्टा Nānyotosti Drasṭā There is no other seer than the inner ruler. Br. U 5-7-23."

"इदंसर्वं यदयमात्मा Idemsarvamyadayamātmā: All this is Self, Br. U. 4-4-6." "एक एवतु भूतात्मा भूते भूते व्ययस्थित: एकधा बहुधा चंव दृश्यते जलचंद्रवत् Eka Evatu Bhūtātma Bhūte Bhūte Vyavsthitah Ekadhā Bahudhā Caiva Dṛśyate Jalacandravat. Only one Self, shines in all beings as one and many, as the moon, reflected in water, in various vessels, shines. Amr. B. U. 12."

"आत्मा वा अरे द्रष्टव्य: Ātmāvāare Drasṭavyah. Self only is to be perceived. Br. U. 4-4-5." "तद् विजिज्ञासस्व Tad Vijijnāsasva know that; Tai. U. 3-1." 'आत्मानंपश्येत् Ātmānam Paśyet. Self is to be seen." These Srutis are not prescriptive but are just qualifying with reference to ब्रह्मन् Brahman. Hence it is concluded there is no prescriptive ritual with reference to ब्रह्मन् Brahman.

ओं ह्रींकारबोधितायै नम:

Om Hrīmkārabōdhitāyai Namah

293. ह्रींकारमयसौवर्णस्तम्भविद्रुमपुत्रिका Hrīmkāramaya-souvarṇastambhavidrumaputrikā: On the golden pillar of ह्रीम् Hrīm, She is like the doll made of coral; सौवर्ण Souvarṇa or gold is a particle of Earth of Yellow colour. The reasons for the above are; Although gold has the attribute of unbroken fluidity (when melted) through the agency of fire, etc. (*f) (Here, the argument of the तर्किका: Tarkika's that suvarṇa is of the nature of the element Tejas - light or fire - is rebutted), such fludity is not found in other sources of light such as lamp. When gold is burnt with fire, in combination with other substances it is converted like silver etc. into ashes Although diamonds etc. cannot be plated with other metal, they are accepted, to be 'earthy' in nature. Hence, there is no difficulty in accepting that gold is "earthy" in nature. Simply because, gold can be melted into a fluid state, when burnt with fire, it cannot be said that it is of the nature of fire. The reason is, fluid state is an attribute of the element water and the श्रुति Sruti states that 'earth' resulted from water. Hence the fluidity of water can be obtained from earth and therefore gold is only 'earthy' in nature and not 'firy' सुवर्ण-स्तम्भ suvarṇa-Stambha is the pillar of gol ; while it bears the weight of the pavallion of precious stones, being a part of it, the pillar is ornamental to the pavillion Similarly ह्रींकार Hrīmkāra while being the pervading cause of जगत् Jagat and its support, is the source of ultimate bliss. By the word ह्रींकार मय Hrīmkāra **Maya** in this name. the figure of speech प्रतीप Pratīpa is used to indicate the oneness of the ह्रीम् Hrīm and the thing compared to it i. e. gold pillar. Like the ornamental doll carved out of coral (red) attached to this wondrous, yellow golden pillar, परदेवता Paradevatā, manifests within ह्रीम् Hrīm. The

pillar of gold, is indicative of all structures like walls etc, where these dolls are seen. Although the golden pillar has its own beauty, that beauty is enhanced by the coral doll. Just as this very rare piece of art, i. e. coral doll, enhances the fame of the pavallion, its owner and his family similarly श्री परदेवता Sri Paradevatā within ह्रीम् Hrīm, as its accepted meaning adorns ह्रीम् Hrīm and other letters of मंत्र Mantra, i. e. makes them fruitful.

ओं ह्रींकारमायासौवर्णस्तंभविद्रुमपुत्रिकायै नमः
Om Hrīmkāramayasouvarṇastambhavidrumaputrikāyai Namah

294. ह्रींकारवेदोपनिषत् Hrīmkāravedopaniṣat: She is like Upaniṣat to the वेद Veda of ह्रींकार Hrīmkāra. वेद Veda is that by which all things are known. Although वेदाः Vedās are four in number here the singular वेद Veda is used to include them all in a generic sense. As the common function of Veda of revealing the unknown is, in ह्रीम Hrīm, it is compared to Veda. Upaniṣat means the concluding part of Veda or its essential meaning. "तद्ब्रह्मोपनिषत्परम् Tadbrahmopaniṣatparam ब्रह्मन् Brahman is known only through उपनिषत् Upaniṣad 'Sr.' Although Vedas are four, they have three functional divisions, namely of कर्म Karma (ritual) उपासना Upāsana (worship) ज्ञान Jnāna (knowledge) "तमेवं वेदानुवचनेन ब्राह्मणा विविदिषंति Ta Mevam Vedānuvacanena Brāhmaṇā Vividiṣanti. By studying वेद Veda and repeating it, Brahmins, know उपानिषत्पुरुष Upaniṣadic Puruṣa. Br. U. 6-4-22." By the above Sruti, ritual and worship contained in Veda are mentioned as means to knowledge. "अंधं तमः प्रविशंति ये अविद्या मुपासते ततो भूय इव ते य उ विद्यायां रताः Andham Tamah Praviśanti Ye Avidyā Mupāsate Tato Bhūya Iva Te Tamo

Ya U Vidyāyām Ratah.' Those who worship अविद्या Avidya (only ritual) fall into blind darkness. Those who worship विद्या Vidya alone (leaving ritual) fall into more darkness Is. U. 9. Accordingly both ritual and worship lead only to Samsara and hence are condemned "आत्मानं चेत् विजानीयत् अय मस्मीति पुरुष: कि मिच्छन कस्य कामाय शरीर मनुसंज्वरेत् Ātmānam Ced Vijānīyād Aya Masmīti Pūruṣah Kimicchan Kasya Kāmāya Sarira Manusamjvaret. One who knows himself as 'Self' the ever pure, free, all knowing Puruṣa, for what and whose desire, does he follow the dictates of the body and worry ? Br. U. 6-4-12.

"आप्तकाम: अत्मकाम: Āptakāmah - Ātmakāmah" – One who has no desires, Self being His only desire, His life does not leave his body - He becomes Brahman and attains Brahman. Br. U. 6–4–6."

By these and similar saying of Sruti, Upaniṣads being the parts of Veda, which produce knowledge of non-duality, resulting in liberation, are superior, to the other two parts of Veda, which propound and advocate ritual and worship as result is always superior to the agencies that produced it. Hence the supremacy of उपनिषत् Upaniṣad; like उपनिषत् in वेद Veda, She is the most essential part of ह्रीम् Hrīm, in revealing परदेवता Paradevatā. The other two parts of वेद Veda of ritual and worship being less importatnt are subsidiary to उपनिषत् Upaniṣad. उपनिषत् Upanishad is used in a functional sense, in वेदांत Vedānta. Principally, it means only knowledge of Brahman. The derivative meaning of उपनिषत् Upaniṣad is as follows. Upa = neighbourhood, means जीव Jīva i. e. Awareness limited by ignorance, reflected in माया Māyā; He is near माया Māyā which is superimposed on ब्रह्मन्

Brahman. The word नि Ni qualifies the word षद् Ṣad which means house, knowing, or goal. So one meaning of उपनिषद् Upaniṣhad is जीव Jīva expressed by the word उप Upa, sheds his ignorance and 'निषिदती Niṣīdati' i. e. exists in the form of ब्रह्मन् Brahman: It also means जीव Jīva expressed by the word उप Upa, 'निगच्छति Nigacchati' i. e. knows himself as ब्रह्मन् Brahman. Or जीव Jīva अवसीदति Avasīdati attains the goal i. e. ब्रह्मन् Brahman. Thus उपनिषत् Upaniṣad is well known as the name of ब्रह्मविद्या Brahma-vidya and that part of वेद Veda, revealing ब्रह्मविद्या Brahmavidya is also termed उपनिषत् Upaniṣad. Hence, the name means, in the Veda of ह्रीम् Hrīm, She is like Upaniṣad, its essential part i. e. ब्रह्मविद्या Brahmavidyā

ओं ह्रींकारवेदोपनिषदे नम: Om Hrīmkāravedopaniṣade Namah.

295. ह्रींकाराध्वरदक्षिणा Hrīmkārādhvaradakṣiṇā : (She is like दक्षिण Dakṣiṇa presentation of gifts in the sacrifice called ह्रीम् Hrīmkara). अध्व॰ Adhvara means sacrificial ceremony. Its concluding part is दक्षिणा Dakṣṇa i. e. giving gifts. Repetition of ह्रीम् Hrīm is also a sacrifice, as अध्वर Adhvara means according to the following derivation, अध्वानम् Adhvānam - Path; रति Rāti - गच्छति Gacchati - points out; i. e one which shows the path. ऋत्विक् or one who conducts the sacrificial ceremonies, is rewarded by gifts called दक्षिणा Dakṣiṇa. Hence, दक्षिणा Dakṣiṇā expresses, the fruition of a sacrifice. So, the name means, that in the sacrificial ceremony called ह्रींकार Hrīmkāra, She is like दक्षिण Dakṣiṇa or the attainment of its fruit, the object of life. Or दक्षिणा Dakṣiṇa means पत्नी Patni or wife. It is said that "दक्षिणा Dakṣiṇa" is the wife of sacrifice. "मखस्य दक्षिणा पत्नी Makhasya Dakṣinā Patnī." "ज्ञानयज्ञेन तेनाह मिष्टुः स्या मिति मे मति: Jnānāyajnena Te

Nāha Miṣṭasyā Mitime Matih.' I am worshipped with the sacrifice of knowledge. This is my view. (Bh. G. 18-70)." Hrīm signifies only knowledge. Hence ह्रींकार अध्वर Hrīmkārā Adhvara means the sacrifice with knowledge. It is said 'प्रधानं दक्षिणा मखे Pradhānam - Dakṣiṇa Makhe'. The essential part of sacrifice is gifts." According to the above, She is the fulfilment of ह्रींकार Hrīmkara sacrifice, being the essential part, as दक्षिणा is the fulfilment of यज्ञ Yajna. The giving away of the offerings of sacrifice to Gods is called याग Yāga When they are offered to the sacrificial fire it is called होम Homa. Monies given to the priest of the sacrifice near sacrificial platform is called दक्षिणा Dakṣiṇa. The money set apart to the needy, outside, is charity.

ओं ह्रींकाराध्वरदक्षिणायै नमः

Om Hrīmkārādhvaradakṣiṇāyai Namah

296. ह्रींकारनंदनारामानवकल्पकवल्लरी Hrīmkāranandanā-rāmanavakalpakavallarī: In the नंदन Nandana garden of ह्रीम् Hrīm, She is like the new wish-fulfilling creeper. नंदन Nandana is so called because it is pleasant. नंदनाराम Nandanārāma is the wonderful pleasure garden of unique nature of देवेंद्र Devendra. ह्रींकार Hrīmkāra, since it 's a pleasing, restful place, is compared to नंदनाराम Nanda nārāma; नव Nava means new and hence very tender कल्पक Kalpaka is that which produdes (gifts); वल्लरी Vallarī means creeper. In the garden of देवा: Devas, the trees, shrubs, creepers, and grasses, bear better flowers. and fruits than in earthly gardens. Yet they are not known to be the very best. Such excellence is ascribed only to कल्पकवल्ली Kalpavalli because it has the power to confer any object on the devotees, according to their past deeds, and their

worship. Since ह्रींकार Hrīmkāra alone, as the union of colours, (f) indicative of inter-related ब्रह्म, Brahma, विष्णु, Visṇu and रुद्र Rudra, produces happiness by conferring, long life etc. and alleviates the pain of संसार Samsāra, it is here compared to नंदनाराम Nandanārāma. In that garden She is compared to कल्पक Kalpaka creaper, because She grants every thing and because She has the tender form embraced by श्री कामेश्वर Sri Kāmesvara. In that form, She grants specially, four objects of life, to those who worship Her, with or without attributes, revealing Herself as their individual favourite deity and principally as the integral form of all the deities. Hence She is mentioned to be नवकल्पकवल्लरी Nava Kalpaka Vallari.

ओं ह्रींकारनंदनारामनवकल्पकवल्लर्यै नमः

Om Hrīmkāranandanārāmakalpakavallaryai Namah.

297. ह्रींकारहिमवद्गंगा Hrikārahimavadganga : To the हिमवत् Himavat mountain of ह्रीम् Hrīm She is like the Ganges. हिमवत् is the snow clad, king of mountains; Since ह्रीम् Hrīm secures अमृतम् Amṛtam i e. immoratality etc. cold is attributed to ह्रींकार Hrīmkāra and hence ह्रीम् is compared to हिमवत् Himavat. Like the ganges from हिमवत् Himavat, She manifests Herself as the Deity of Mantra, purifying everything and conferring every object of life.

ओं ह्रींकारहिमवद्गंगायै नमः

Om Hrīmkārahimavadgangāyai Namah.

298. ह्रींकारार्णवकौस्तुभा Hrīmkārārṇavakoustubhā : In the ocean of ह्रीम् Hrīm, She is like कौस्तुभ Koustubha; among

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(*f) White signifies शिव Siva. Red signifies Brahma. Black signifies विष्णु Visṇu.

the fourteen precious stones, that were born in the ocean of milk, Koustubha is considered, excellent because of its superlative brilliance. Similarly, परदेवता Paradevatā arising from ह्रीम् Hrīm of infinite power, and revealed by it, is shining in Her own brilliance. "अत्रायं पुरुष: स्वयं ज्योति: Atrāyam Puruṣah Svayam Jyotih. In that state of dream पुरुष Puruṣah is self luminous. Br.U. 6-3-9". विष्णु Viṣṇu, who has कौस्तुभ Koustubha on His chest has the attributes of being the Lord of Lakṣmi, supreme amongst all the Gods, and of being most beautiful; By the use of the word कौस्तुभ Koustubha, in this name, it is here suggested that the above attributes, will come naturally to those, who worship the Deity that shines in the ocean of ह्रींकार Hrīmkāra, because they become one with नारायण Nārāyaṇa.

ओं ह्रींकारार्णवकौस्तुभायै नम:

Om Hrīkārārṇavakoustubhāyai Namah.

299. ह्रींकारमंत्रसर्वस्व Hrīmkāramantrasarvsvā : She is all in all of ह्रींकारमंत्र Hrīmkāramantra. सर्वस्व Sarvasva means all wealth etc. i. e. its products which are powers like अणिमा Aṇimā etc. which belong to the मंत्र Mantra in which ह्रीकार Hrīmkāra is set. It means She is the power of ह्रीम् which secures every object and wealth.

ओं ह्रींकारमंत्रसर्वस्यायै नम:

Om Hrīmkāramantrasarvasvāyai Namah

300. ह्रींकारपरसौख्यदा Hrīmkāraparasoukhyadā : She gives happiness, to those who are devoted to ह्रींकारजप Hrīmkāra Japa. ह्रींकारपर Hrīmkārapara means those who are devoted to the जप Japa of ह्रींकार Hrīmkāra or of श्रीविद्या Srīvidyā in which ह्रीम् Hrīm is set. सौख्यदा Soukhyada means She gives to them, the happiness of

attaining the four objects of life; or ह्रींकारा means the seperate deities i. e. त्रिमूर्ति: Trimurtis expressed by ह्रीम् Hrīm. She grants, the bliss of their union.

"यत्र नान्यत् पश्यति नान्य च्छणोति नान्य द्विज्ञानाति स भूमा यत्रान्य त्पश्यतिअन्य च्छुतोति अन्य द्विज्ञानाति त दल्पम् नाल्पे सुखा मस्ति Yatra nānyat paśyati nānyat cchruṇoti nānyad vijānāti sa bhūmā yatrānyat paśyati anyat cchruṇo tyanyad vijānāti ta dalpamnālpe sukha masti. : Where nothing else is seen, where nothing else is heard, or where nothing else is known - that is भूमा (the state of Brahman); Where something else is seen, heard or known - it is petty - there is no happiness in pettiness. (Ch. 7-24-1).

"आनंदं ब्रह्मणो विद्वा न्न बिभेति कुतश्चन Ānandam Brahmaṇo Vidvānna Bibheti Kutaścana - One who knows the bliss of Brahman, is not afraid of anything - Tai - U - 2-4-1".

"यदा ह्येवैष एतस्मि न्नदृश्येना त्म्ये निरुक्ते निलयने अभयं प्रतिष्टां विंदते अध सोभ्य गतो भवति Yadā Hyevaiṣa Etasmi nnadṛśye Nātmyenirukteanilyane Abhayam Pratiṣṭhām Vimdate Adha sobhayam Gato Bhavati. One who is unseen, who has no linga or subtle body, who cannot be defined by word, who is without माया Māyā and who is without fear, He attains the state of fearlessness. Tai-U-2-7".

विज्ञान मानंदं ब्रह्म; Vijnānamānandam Brahma; Brahma is of the form of knowledge and bliss राते र्दातु: परायण Rāte Rdātuh Parāyaṇam; Brahman is the ultimate goal to the devoted knower of Brahman. Br. U. 5-9-28." By these and similar śrutis, She, the in-finite Sat - Cit - Ānanda alone is of the form of the result of know-lege and its goal. The knowledge of परदेवता Para-devatā, can only result in the knowlege of Her form

of सत् चित् आनंद Sat Cit Ānanda; ब्रह्म वेद ब्रह्मेव भवति Brahma Veda Brahmaiva Bhavati. One who knows Brahman becomes ब्रह्मन् Brahman. Mu. U.8-2-9." तरति शोक मात्मवित् Tarati Sokamātmavit - One who knows Self, crosses grief. Ch. U. 7-1-3."

तेषा महं समुद्धर्ता मृतुसंसार सागरात् Teṣā Maham Samuddhartā Mṛtyusamsārasāgarāt - One who meditates and worships me, with single minded devotion, having relinquished all, I will save him from the sea of death and संसार Samsāra. Bh. G. 12-7."

"ब्रह्मैव सन् ब्रह्माप्येति Brahmaiva San Brāhmāpyeti : Having himself become Brahman, He attains Brahman. Br. U. 4-4-5." By hundreds of such Smṛtis, and Sṛtis it is established that the grant of the objects of life, means making one realise ones own Self.

ओं ह्रींकारपरसौख्यदा॰ नमः

Om Hrīmkāraparasoukhyadāyai Namah.

This concludes Sri Lalitā Triśati Bhaṣya written by Sri Paramahamsa Parivrājakācārya Sri Sankara Bhagavat Pāda disciple of Sri Govinda Bhagavat Pūjya Pāda.

– ITI SIVAM –

ERRATA

Page	Line	For	Read
i i	33	Janmakoti	Koti Janma
vii	9	Passive	Causal
xii	20	माकयू	माकम्
xix	1	ह्री	ह्ली
1	28	हिरन्प	हिरण्य
4	19	तिष्टा	प्रतिष्ठा
6	3	सगरा	सगर
7	26	अपागे	अपांग
10	15	Sag	Sak
10	18	Intert	Inert
11	31	ruits	fruits
13	1	ह्वेवि	ह्वेवी
13	2	विग्रहं	विग्रहां
14	5	SV.	Sve.
1	12	Ones	One's
16	21	Cid	Cit
17	4	Cid	Cit
19	1	Bha	Ba
22	3	मोवम	मोक्ष
24	16	सांत्विक	सात्विक
25	14	आंम	ओम्
25	22	षन	पुन
26	18	Praaya	Prayo
28	11	Profoundity	Profundity
34	14	Ait	Ai

40	6	मणिपुर	मणिपूर
42	7	त्मान	त्मानं
43	4	नयिका	नायिका
44	29	इहवं	इहैव
45	**5**	Bedceked	Bedecked
45	25	मुककता	मुक्ता
46	11	लज्ज	लज्जा
46	16	लज्या	लज्जा
48	24	चक्रा	यंत्रा
49	**12**	I. E., inactive	delete
50	14	भूषण	भूषणा
	15		
	17	सिला	शीला
	19		
52	**17**	Inerent	Inherent
54	12	पाये	पायै
55	2	राधा	शधया
57	8	केविता	सेविता
	18	विद्र	विद्रा
57	**29**	Visamvādi	Visamvādi
58	6	हर्याश्व	हर्यश्वा
	19	केस	केसा
58	**19**	Kesa	Kośa
59	**24**	Pradhi	Pṛdhi
59	30	Daśaksari	Daśākṣari
60	10	मदालस	मदालसा
62	**15**	Bh. SU	Br. S.
63	4	सर्वाग	सर्वांग
66	2	ताम्रो	स्ताम्रो
66	**24**	Taraka	Tarka
68	5	Prdhirgap	Pṛdhivyap
68	12	हर्षसे	हर्षसो

68	15	Kath	Kaṭh
69	28	कलमा	कल्या
69	29	Kathina	Kaṭhina
70	5	करमे	करभो
70	7	Nistham	Niṣṭham
74	22	Tenders	Tender
76	14	रार्भा	रार्थ्या
82	5	हल्लीश्श	हल्लीस
83	6	Asairam	Aśarīram
83	16	Asdayati	Ānandayati
84	25	Campared	Compared
87	30	तार्यं	तार्यै
89	23	C. V.	Ch. U.
92	3	Hris	Hrīr
92	13	Pasanti	Paśyanti
92	26	माभिनं	मायिनं
94	16	Bigggar	Bigger.
94	17	Vesseels	Vessels
94	20	Shops	Shapes
94	27	Possess	Possesses
95	14	Abundence	Abundance
95	20	पुरमं	परमं
95	21	परमंपर	परमंपुरं
96	6	Brhman	Brahman
	7	Furthear	Further
97	26	Concious	Conscious
98	2	Sentence	Sentences
98	5	Concious	Conscious
99	4	मंतर	मन्त्र
99	6	Sacrificial of	of sacrificial
	14	Conciousness	Consciousness
100	4	as under	asunder

	14	Conciousness	consciousness
102	1	आसम्मस्य	आरामस्य
104	**23**	Effugant	Effulgent
105	Last line	Tatasta	Taṭastha
106	7	माध्मी	माध्वी
106	**13**	Express	Expresses.
106	**14**	Maditated	Meditated
107	4	Help	helps
	8	Powel	Power
	9	Beneficiar	Beneficial
108	28	ब्रह्मा	ब्रह्मो
109	**21**	Samanyadhi	Samānādhi
110	**17**	Effected	affected
	20	Mean	means
	27	San	Sun
112	12	My manifesting	by manifesting
114	10	Primordeal	Primordial
	17	Perceptable	Perceptible
114	23	सम	क्षमा
115	1	ऊब्भिज्य	ऊद्भीज
116	12	Superier	Superior
	12	Bh. Sg.	Bh. G.
	26	Nesciance	Nescience
118	**19**	Biliss	Bliss
119	Last line.	There	These
		Revers	Reverse
120	3	concious	conscious
	4	-do-	-do-
	5	Boby	Body
		concious	conscious
121	5	-do-	-do-
122	13	Frution	fruition

123	13	Seperate	separate
124	20	रणां	राणां
125	12	Kamsita	Kāmkṣita
126	·9	Awarnese	Awarness is
	12	faculities	faculties
127	17	demonical	demoniacl
128	6	demonaical	–do–
	18	posses	Possesses
	19	cmnipotent	Omnipotent
129	2	Seperateness	Separateness
129	12	परंताप	परंतप
129	13	Vibhutinam	omit
	16	Omnisclent	Omniscient
	19	Posses	Possess
	25	completness	completeness
130	4	Kalam	Kriam
	7	Attribute	attributes
	19	Existance	Existence
131	8	Vibrama	Vibhrama
131	22	आ+मम	आ+गम
132	7	Satifaction	satisfaction
134	18	depends	depend
135	2	devatata	devata
137	8	dimond	diamond
138	5	ccnstellation	constellation
138	15	Secare	secure
138	16	शुक्तिका	शुत्तिका मुक्ता
	17	Suktika	suktikā Muktā

139	16	Idem	Idam
139	17	भूते यम	भूते व्यव
	18	बहुत्रा चेव	बहुधा चैव
	29	of the	of
139	23	आरे	आरेद्र
140	22	gol	gold
141	9	कारमाया	कारमय
141	Last line.	Tamo	delete.
142	6	नीयत	नीयात्
146	23	स्सायै	स्वायै
